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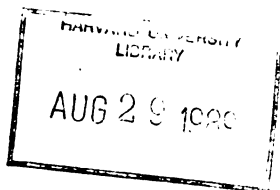




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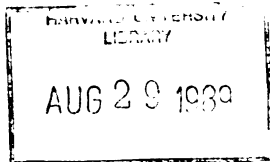
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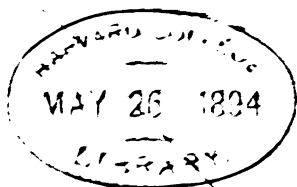
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## PREFACE

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THE excellent grammar of the Bengali language written many years ago by SHĀMĀ CHARAN SARKĀR being now out of print, and a practical grammar appearing to be required, I have compiled the present work, based on that of Sarkār, with the assistance of BĀBU PRIYĀNĀTH BHATTĀCHĀRYYA, of Calcutta, who has, at my request, consulted several eminent Pandits on all doubtful and difficult points. I have especially aimed at making the work useful to those who desire to understand the spoken language of Bengal. The existing grammars deal almost exclusively with the literary language, which, as Bengali has during the present century been enriched by copious resuscitation of Sanskrit terms, is often unintelligible to the mass of the population. Those works do not therefore adequately prepare the European student for communication with the lower and middle classes, with whom, whether as administrator, merchant, or planter, his business principally lies. It is hoped that the present work may supply this omission, while at the same time not neglecting the refinements of the higher style.

JOHN BEAMES.

*October, 1893.*

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## CHAPTER I.

### THE ALPHABET.

#### § 1. THE CHARACTER.

THE Bengali language is written in a character allied to, but distinct from, the Devanāgarī, in which Sanskrit and some of the modern vernaculars are written. The Bengali letters are derived directly from the older character known as Kutila, which is found in inscriptions as late as the eleventh century of our era, and which in its turn is a development of the still older Gupta character, which again carries us back to the forms used in the ancient inscriptions of Asoka in the third century B.C. The gradual modifications by which the Kutila alphabet has been changed into the modern Bengali can be traced with considerable clearness in inscriptions later than the eleventh century which have been discovered in many parts of Bengal.

The order and number of the vowels and consonants are the same in Bengali as in the other Aryan languages of India.

#### Vowels.

অ a	আ ā		
ই i	ঈ ī	এ e	ঐ ai
উ u	ঊ ū	ও o	ঔ au
ঋ ri	ঌ rī		
৳ lri	৴ lrī		
অঃ ang	অঃ ah		

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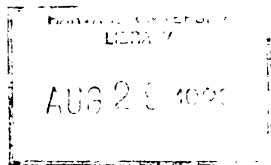
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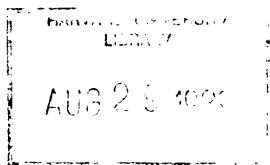
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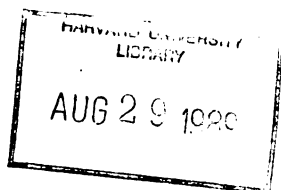




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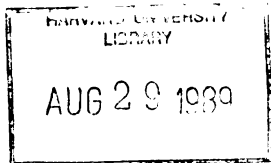
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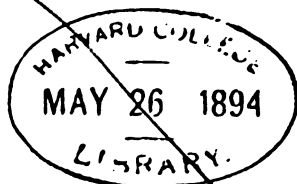
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## THE ALPHABET.

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## Vowels.

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ই i	ঈ ī	এ e	ঐ ai
উ u	ঊ ū	ও o	ঔ au
ঋ ri	ঌ rī		
ৠ lri	ৡ lrī		
অঃ ang	আঃ aḥ		

## Consonants.

ক ka	খ kha	গ ga	ঘ gha	ঙ ṅga (gnua).	<i>Gutturals.</i>
চ cha	ছ chha	জ ja	ঝ jha	ঞ ṇja (gnia).	<i>Palatals.</i>
ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ṇa.	<i>Cerebrals.</i>
ত ta	থ tha	দ da	ধ dha	ন na.	<i>Dentals.</i>
প pa	ফ pha	ব ba	ভ bha	ম ma.	<i>Labials.</i>
য ya	র ra	ল la	ব va.		<i>Semivowels.</i>
শ śa	ষ sha	স sa	হ ha.		<i>Sibilants.</i>

Although for the sake of completeness the vowel signs ঐ rī, ঐ lī, and ঐ lī are included in the list of characters, they are not used at all in ordinary Bengali. They are, however, required in transcribing Sanskrit grammatical works into the Bengali character, and in Sanskrit grammars written for the use of Bengali students.

The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:

a (not expressed)	ā ī
ī f	ī ৷ e ( ai ৷
u ৷ ū ৷	o ( ৷ au ( ৷
ri ৷	

Thus ক ka, খā khā, গি gi, ঘī ghī, চু chu, ছু chhū, জ jri, ঞ jhe, টে tai, ঠে tho, ডে dau.

In the following cases the combination of consonant and vowel gives rise to peculiar forms:

র r with ৷ u is written র.	গ g with ৷ u is written গ.
র r " ৷ ū " র.	শ ś " ৷ u " শ.
হ h " ৷ u " হ.	প p " ৷ u " প (occasionally).

When one consonant follows another with no vowel between, the two are, as in Devanāgarī, combined into one compound letter. In most cases the elements of the compound are easily distinguishable,



as in স্ব *sva*, ক্ৰ *kla*, ম *mna*; but there are some in which the elements are so altered as to be with difficulty recognised. The most commonly met with are the following:—

1. Nasals preceding other consonants (called in Bengali *Aska-phalā*):

উ <i>ñ</i> with ক <i>ka</i> makes ক্কা <i>hka</i> .	ন <i>n</i> with থ <i>tha</i> makes হ্ণ <i>ntha</i> .
উ <i>ñ</i> ,, গ <i>ga</i> ,, ক্কা <i>nga</i> .	ন <i>n</i> ,, ধ <i>dha</i> ,, হ্ণ <i>ndha</i> .
ঞ <i>ñ</i> ,, চ <i>cha</i> ,, ঞ্চ <i>ñcha</i> .	ম <i>m</i> ,, প <i>pa</i> ,, ম্প <i>mpa</i> .
ণ <i>n</i> ,, ড <i>ḍa</i> ,, ণ্ণ <i>ṇḍa</i> .	ম <i>m</i> ,, ম <i>ma</i> ,, ম্ম <i>mma</i> .

2. Sibilants preceding other consonants (called *Aska-phalā*):

স্ <i>s</i> with থ <i>tha</i> makes হ্ণ <i>stha</i> .
শ্ <i>sh</i> ,, ট <i>ṭa</i> ,, শ্ণ <i>shṭa</i> .
শ্ <i>sh</i> ,, ণ <i>ṇa</i> ,, শ্ণ <i>shṇa</i> .

3. Miscellaneous :

ট্ <i>ṭ</i> with ট <i>ṭa</i> makes ট্ণ <i>ṭṭa</i> .
ত্ <i>t</i> ,, ত <i>ta</i> ,, ত্ণ <i>tta</i> .
ত্ <i>t</i> ,, থ <i>tha</i> ,, ত্ণ <i>ttha</i> .
দ্ <i>d</i> ,, ধ <i>dha</i> ,, দ্ধ <i>ddha</i> .
ক্ <i>k</i> ,, ত <i>ta</i> ,, ক্ণ <i>kta</i> .
জ্ <i>j</i> ,, ঞ <i>ña</i> ,, জ্ণ <i>jña</i> (pronounced <i>gya</i> ).
গ্ <i>g</i> ,, ধ <i>dha</i> ,, গ্ধ <i>gdha</i> .
ব্ <i>b</i> ,, ধ <i>dha</i> ,, ব্ধ <i>bdha</i> .
হ্ <i>h</i> ,, ন <i>na</i> ,, হ্ণ <i>hna</i> .
হ্ <i>h</i> ,, ম <i>ma</i> ,, হ্ণ <i>hma</i> .
ক্ <i>k</i> ,, শ <i>sha</i> ,, ক্ণ <i>ksha</i> (pronounced <i>khya</i> ).

The letter য *ya* when joined to a previous consonant takes the form *J* or *ś*, as জ *ja* or য় *śya*.

The letter র *ra* when joined to a following consonant takes the form *ṛ*, as অর্ক *arka*, কর্ম *karma*.

When joined to a preceding consonant it is written  $\text{স্}$ , as  $\text{স্ স্রা}$ .  
The following forms are peculiar :

ক kra, ত tra, ত্র ttra, ন ntra, ন্দ ndra, স্ strā.

Some compound consonants followed by the vowels উ u and উ ঁ take slightly altered forms :

ক্ bhru, শ্ shru, দ্ dru, দ্ drū, ত্ ntu, স্ stu.

As in Sanskrit, the short vowel অ when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated ; for instance, ক is ka, not k. When the absence of অ has to be noted the mark  $\text{্}$  (called in Bengali *hasanta*) is used ; thus, ক্ k, as shown in the above list of compound consonants. উ with *hasanta* is expressed by the character  $\text{্}$ , as in তিব্ tābot, চমৎকার্ chomotkār.

The sign °, called *chandrabindu* (i.e. moon and drop), indicates that a nasal sound is to be given to the vowel over which it stands, as চাঁদ chānd, পাঁদ pāndh.

ঔ to be distinguished from the preceding, is called *ishwara* (or deity), and is placed before the name of a person to indicate that he is dead, as ঔ রামচন্দ্র 'the late Rāmachandra,' or 'Rāmachandra deceased.'

The characters for the numerals are these—

১	২	৩	৪	৫	৬	৭	৮	৯	০
1	2	3	4	5	6	7	8	9	0

The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into  $4 \times 4 = 16$  parts, called āna, which are thus designated (units of all kinds are also thus divided) :

1 āna or $\frac{1}{16}$	5 anas	9 anas	13 anas
2 anas	6 anas	10 anas	14 anas
3 anas	7 anas	11 anas	15 anas
4 anas or $\frac{1}{4}$	8 anas or $\frac{1}{2}$	12 anas or $\frac{3}{4}$	

When a word is repeated, as frequently happens in Bengali, it is customary to write it only once and to put a numeral after it to show how many times it is to be uttered. Thus for যে যে is written যে ২, for প্রনঃ প্রনঃ is written প্রনঃ ২, for ত্রি ত্রি ত্রি is written ত্রি ৩. The word ত্রি meaning 'prosperity' is prefixed to names of persons as a mark of respect, and has in modern times come to be used without any particular meaning in signatures. Thus a man whose name is Rāma Chandra signs himself Śrī Rāma Chandra. In other cases it is repeated as much as five times, written ত্রি ৫, before names of deities, kings, and spiritual preceptors.

## § 2. PRONUNCIATION.

### A. Vowels.

অ is pronounced in Sanskrit and in nearly all the modern Indian languages as a short dull sound similar to the *u* in English *sun*, *but*, or to the *a* in *woman*. In Bengali, however, it has a sound very nearly the same as the short *o* in English *not*, *rock*, *top*. Thus অনল ñnöl, কথন köthön. In some words the sound is softer and longer than the *o* of *not*, thus in বন bôn the *o* is pronounced so that the word sounds almost like English *bone*. The exact pronunciation of such words is very difficult to learn, and can only be acquired by listening to native speakers. For practical purposes the short *o* of *not* may be generally adopted.

As a general rule the অ is silent at the end of a word except in poetry. Strictly speaking this should be indicated by using *hasanta*, but this mark is never used except in a few Sanskrit words, or in marking some unusual pronunciation. Thus জন is *jon*, not *jono*; so also কাণ kaṇ, বাঘ bāgh, পীঠ pīṭh, ঘাট ghāṭ. অ is also silent at the end of a syllable, as in কলসী kalśī, ঘটকী ghaṭkī.

It is pronounced very lightly at the end of words terminating in compound consonants, as শব্দ śōbdō, ভদ্র bhōdrō, ভগ্ন bhōgnō;

also in words where *anuswāra* ং or *visarga* ঃ precede a consonant, as বংশ böṅshö, দুঃখ duḥkhö. Such words are pure Sanskrit, and in them the vowel partakes more of the short *a* sound than the *ö*.

It is pronounced in adjectives, as ভাল bhālö, ছোট chhötö, বড় böṛö. The final vowel in these cases is all that is left of the Prakrit termination in long *ō*.

So also in some parts of the verb; as in the imperative কর kōrö, চল chölö; (here also it represents an earlier long *ō*); the preterite ধরিল dhōrilö, the future করিব kōribö, the conditional করিত kōritö, যাইত jaitö.

Also in past participles borrowed from Sanskrit, as কৃত kṛitö, ধৃত dhṛitö; and as a general rule in all Sanskrit words which have not become thoroughly naturalized in Bengali.

আ is ā in 'father.' When followed by ই it is in some very common words softened to এ *e* in ordinary colloquial usage. Thus for খাইতে 'to eat,' পাইতে 'to find,' are heard খেতে 'khete,' পেতে 'pete.' In less common words this contraction does not take place, thus for গাইতে 'to sing' one could not say গেতে. The words in which this contraction occurs can only be learnt by practice.

পিন is *i* in 'pin.'

মেশিন is *i* in 'machine.'

পুত is *u* in 'put.'

কর is *ü* in 'brute,' 'rule.'

ক, which only occurs in Sanskrit words, differs in no way in pronunciation from রি ri.

ক, ঞ, and ঞ are not used.

এ is properly the long *a* in English 'lane,' 'mate,' or the 'ey' in 'they.' In a few words of very frequent occurrence it has a short harsh sound like the *a* in English 'back,' thus এক, দেখ sound something like 'ack,' 'dackho,' so গেল sounds like 'gallo' when it means 'he went,' but like 'gay-lo' when it means 'to swallow.' This harsh pronunciation is only noticeable in a few familiar words which must be learnt by practice. In the great majority of words the long open sound of 'lane,' 'mate' is heard.

ঐ is nearly the English *oy* in 'boy,' 'oyster,' but a little fuller and deeper. Thus ঐক is *oikyô*.

ও is the long *o* in 'lone,' 'note.'

উ is *ow* in 'how.' It is generally transliterated by *au*, as in German 'haus<sup>1</sup>.'

অ is the Sanskrit *anuswāra*. Whatever may have been its sound in that language (a question much debated), in Bengali it is always and unmistakeably a strong *ng*, as অংশ *ôṅśô*, সূত্রাং *suṭrāṅg*.

অঃ is the Sanskrit *visarga*, and is only found in Sanskrit words. It is pronounced by the Bengalis as a short sharp aspiration, the vowel preceding it being uttered with an effort. It must be heard to be understood.

## B. Consonants.

Only a few of the consonants require notice. The rest are pronounced precisely as in the other Indian languages, and are sufficiently explained by the English characters given against each.

ঔ, the nasal of the guttural class, is in modern Bengali only used in composition with other gutturals, but down to the close of the last century it is occasionally found alone in poetry. In composition it does not differ in sound from ঞ *anuswāra*.

ঞ, the nasal of the palatal class, like ঔ, should properly be used only in conjunction with other palatals. It is, however, found alone in the same way, and down to the same date, as ঔ.

ছ in Eastern Bengal is often sounded like *s*, thus ছয় 'six' sounds like 'soy,' মাছ 'a fish,' like 'māsô.' So deeply rooted is this pronunciation in the popular mind in those parts that words which should be spelt with a জ are erroneously written with ছ (especially foreign words), thus মুসলমান for 'Musulmān.' This pronunciation, however, is condemned by correct speakers, and is not heard in other parts of the country.

<sup>1</sup> Many of these sounds might be better explained by reference to French, Italian, and German words, but it has been thought advisable to confine the illustrations to English as far as possible.

ড at the beginning of a word is the usual cerebral *ḍ*, a sound closely resembling the English *d*, but a little harsher. Native writers use it to represent the English *d*, thus 'deputy' is written ডেপুটী. The English *t* is also represented by the cerebral *ṭ*, as is shown in the above instance. In Bengali words it is *d* at the beginning of a word, as ডাল *ḍāl*. It has this sound also when compounded with other letters, as চণ্ডাল *chaṇḍāl*, the name of a low caste. When standing alone in the middle of a word it has the sound of a harsh cerebral *ṛ*, a sound which must be heard to be understood, as বড় *bōṛ*. When it has this sound a dot or small circle is placed beneath the letter. When the nasal which forms the first element in a compound is written (as is often the case), as anuswāra, the ড is pronounced as *r* and has a dot under it, thus side by side with the Sanskrit form চণ্ডাল there is also the form চাঁড়াল, pronounced *chāṇṛāl*.

ঢ is like ড aspirated; at the beginning of a word or in a compound it sounds *ḍh*, as ঢাল *ḍhāl*, দাঁড় *dāṛḍhyō*. In the middle of a word and not compounded it sounds as a harsh *ṛh*, as সাড়ে *sāṛhe*. In this case it also has a dot under it.

য at the beginning of a word sounds as *j*, thus যাইতে *jāite*, যান *jān*; so also in Sanskrit words with a preposition, or other prefix, as নিযুক্ত *ni-juktō*, অযোজ *a-jogyō*. In the middle of a word it is *y*, as করিয়া *kōriyā*, but when doubled the first sounds as *j*, the second as *y*, thus ন্যায় *nyāyō*, কার্য *kāryō*. In the latter example the য is doubled, according to the Sanskrit rule, because preceded by *r*. When it sounds as *y* it has a dot under it.

When ও is followed in the same word by আ, a য় is inserted, which though not pronounced has the effect of giving to the *o* a sound nearly the same as the English *w*. Thus খাওয়া sounds *khā-wā*, হওয়া *hō-wā*. This compound character ওয় is also used to express the *o* (*v*, *w*) of Persian and Arabic words, as ওয়াসিল *wāsil*, তলওয়ার *talwār*; and the *w* in English words, as ওয়ার্ড 'ward,' ওয়িল 'will,' রেলওয়ে 'railway.' Many Bengalis find a great difficulty in pronouncing *w*, and some never succeed in pronouncing it at all.

ব representing *b* (Sanskrit ब), and ব representing *v* (Sanskrit व) are not distinguished in Bengali. It takes a Bengali boy many years of training before he can pronounce the English *v*, and many never attain to it. Both as initial and medial ব is in Bengali always *b*, thus Sanskrit वर्य varṇa is in Bengali বর্ন bōrṇō; Sanskrit बल bala is বল bōl. Some Bengali writers have conceived the erroneous idea that the European *v* corresponds to their ভ *bh*, thus they transliterate সভা sōbhā, 'an assembly,' as shovā, which is absurd.

শ and স are both pronounced *sh* (as in 'shovā' above). The same takes place with the Arabic letters س and ص, thus سرشته 'an office' is pronounced not Sarrishta, as it should be, but Sherista, exactly reversing the correct sound of the two Arabic sibilants. So also صاحب ṣāhib, 'a gentleman,' is very commonly pronounced Shāheb.

It is also necessary to notice some peculiarities in the pronunciation of compound consonants.

ক, i. e. ক + য, is not pronounced *ksh* as it should be (except by some very accurate speakers in Sanskrit words), but *khy*, thus কতি not kshati, but khyati (or rather khēti, as to which see below under য). When not initial, and when compounded with another consonant it sounds as *kkh*, thus লক্ষ্মী not Lakshmi, but Lakkhi. পক্ষী pōkkhi, চক্ষু chōkkhu.

অ, i. e. অ + ঞ, is pronounced *gy*, as আঙা āgyā, or, with a slightly nasal sound, as āngyā.

ক when the last member of a compound of which য is the first takes the sound of টে, as কৃষ্ণ sounds Kṛishṇo, বিষ্ণু Bisṇu.

ম when the last member of a compound is not pronounced, but the first member is pronounced with emphasis as though doubled and with a slight nasal twang; thus স্মরণ not smōrṇ, but zsh<sup>m</sup>ōrṇ (the little *m* above the line is meant to mark the nasal sound), পদ্ম not pōdmō, but podd<sup>m</sup>ō. This sound must be heard to be understood.

য when the last member of a compound is pronounced very

faintly as *y*, and in some cases has the effect of doubling the first member, thus যোগ্যতা sounds like jog-gyatā, বাস্ত like bāk-kya.

When য is compounded with ব in the Sanskrit preposition বি, which before a vowel becomes ষ, it sounds in ordinary conversation like bē or bī with a very short obscure ē or ī sound, thus অবহার sounds hēb'hār, ষক্তি bīkti, ষতীত bītīt.

ব when the last member of a compound is silent, but doubles the preceding member; as দ্বারা ddārā, ঈশ্বর ishshōr. This does not, however, take place in those Sanskrit words which have not been completely naturalized. The same may be said of ম and ষ, which in purely Sanskrit words would be pronounced in the Sanskrit manner. Thus পদ্ম, when it means the great eastern branch of the Ganges, is pronounced pōddō with a slightly nasal tone floating about it; but when it means 'a lotus' it would be pronounced pōdmō or more correctly padma.

After র and ম, as in পূর্বে, কিম্বা (two very common words), ব is heard; thus pūrbbe, kimbā.

## APPENDIX TO CHAPTER I.

### 1. *Sandhi or Euphonic Permutation of Letters.*

The euphonic changes known as *Sandhi* or junction belong strictly to Sanskrit grammar, and are not in any way observed in Bengali or in any other modern Indian language. In recent times, however, the scanty peasant dialect of Bengal has been elevated to the rank of a literary language by the resuscitation on a very extensive scale of Sanskrit words, and, as among the words thus imported into the language there are many compound words in the formation of which the rules of Sandhi have been followed, some knowledge of these rules is almost indispensable to a proper comprehension of Bengali works. Inasmuch, however, as Sandhi is only of use to a student of Bengali in so far as it affects the structure of com-



pound words, the following slight sketch will be confined to that branch of the subject.

I. THE SANDHI OF VOWELS. When a word ending in a vowel is followed by a word beginning with a vowel and the two words are compounded into one, the two vowels which thus come into contact are blended into one according to the following system.

Vowels are divided into simple, Guṇa, and Vṛiddhi.

The simple vowels are—short a, i, u.

long ā, ī, ū. Each long vowel is regarded as consisting of two short ones; thus a + a = ā, i + i = ī, u + u = ū.

The Guṇa vowels are created by prefixing a to i and u; this is called the first raising; thus a + i = e; a + u = o.

a + ī = e; a + ū = o.

The Vṛiddhi vowels are made by prefixing yet another a; this is the second raising; thus a + a + i = ai; a + a + u = au.

The vowel a itself has no first raising, as a + a would be only ā, but ā is considered by grammarians as the second raising of a.

When two simple vowels meet, they blend into their corresponding long vowel, thus

a + a = ā; as mura ari = murāri, a name of Kṛishṇa.

ā + ā = ā; as kshudhā ārita = kshudhārita, suffering from hunger.

a + ā = ā; as rāma āgamana = ramāgamana, the coming of Rāma.

ā + a = ā; as vārtā avagata = vārtāvagata, informed of the matter.

So also with i and u, of each of which only two examples need be given.

i + i = ī; as giri īśa = giriśa, mountain lord.

ī + i = ī; as mahi īśa = mahiśa, lord of the earth.

u + u = ū; as bhānu udaya = bhānūdaya, sunrise.

ū + u = ū; as bhū uttamā = bhūttamā, the best land.

When a or ā are followed by any other simple vowel, they blend into the corresponding Guṇa vowel, thus

a + i = e; as parama īśvara = paramēśvara, the supreme Lord.

a + u = o; as dāma udara = dāmodara, a name of Kṛishṇa ('rope-belly,' from a legend).

If followed by a Guṇa or Vṛiddhi vowel a and a blend with it into the corresponding Vṛiddhi vowel, thus

a + e = ai; as brahma eka = brahmaika, the sole Brahman.

a + o = au; as kṛishṇa ojas = kṛishṇaujas, the rigour of Kṛishṇa.

If a simple vowel, except a and ā, is followed by a dissimilar vowel it is hardened into its corresponding semivowel, viz. i to y, and u to r, thus

i + a = ya; as ati anta = atyanta, excessive.

ū + ā = vā; as badhū ānana = badhvānana, woman-faced.

Lastly, if *e* and *o* are followed by any vowel except *a* they change to *ay* and *av* respectively, thus

*e* + *i* = *ayi*; as *sakhe iha* = *sakhayiha*, *friend, here*!

*o* + *u* = *avu*; as *sambho uttama* = *sambhavuttama*, *O Sambhu, best*!

Similarly *ai* and *au* are changed to *āy* and *āv* respectively.

II. THE SANDHI OF CONSONANTS. Consonants are divided: (1) according to the organs of speech by which they are uttered, as gutturals, palatals, etc.; (2) according to their quality, as surds, sonants, etc. In the alphabet given on page 2, the first two columns of consonants are surds, unaspirated and aspirated; the next two columns are sonants, unaspirated and aspirated. The sibilants are surds, the vowels, semivowels, and *h* are sonants. In the *Sandhi* of consonants, changes of two kinds take place: (1) change of organ; (2) change of quality.

Change of organ takes place only in the case of dentals at the end of a word followed by a word beginning with a palatal or cerebral. The dentals are assimilated to the following palatal or cerebral, thus

*t* + *ch* = *chch*; *tat cha* = *tachcha*, *and that*.

*t* + *j* = *jj*; *tat jāyate* = *tajjāyate*, *that is born*.

*t* + *ṭ* = *ṭṭ*; *tat ṭikā* = *tatṭikā*, *a commentary on that*.

Change of quality affects all consonants. When a word ending in a surd is followed by a word beginning with a sonant, the surd is assimilated to the sonant, thus

*k* + *g* = *gg*; *dik gaja* = *diggaḥja*, *an elephant which supports one corner of the earth*.

*k* + *i* = *gi*; *vāk īvara* = *vagivara*, *lord of speech*.

*p* + *d* = *bd*; *ap da* = *abda*, *a cloud (water-giver)*.

*t* + *v* = *dv*; *tat vishaya* = *tadvishaya*, *that affair*.

When the second word begins with a nasal, the final surd is changed into the nasal of its own organ, thus

*k* + *m* = *ngm*; *vāk maya* = *vāngmaya*, *worldly*.

*t* + *n* = *nn*; *jagat nātha* = *jagannātha*, *lord of the world*.

There are many other changes of consonants under the operation of euphonic laws in Sanskrit, but the above are the only ones that have any practical importance for the student of Bengali.

## 2. *Samāsa* or *Composition*.

The practice of compounding words is extremely common in Sanskrit, and as large quantities of such compound words have been introduced into Bengali, it is necessary to give a slight sketch of the general rules of com-

position. The form of the compound word is determined by Sandhi, its meaning and the order of its constituent elements by Samāsa.

Native grammarians distinguish the following six kinds of compounds:—

1. DVANDVA. Two or more words are combined into one word, and the signs of the cases of the plural are appended, thus

Nominative : ātmiya-bandhu-rā, *relations and friends*.

Genitive : jñāti<sup>1</sup>-kutumbō-der, *of caste and family*.

Accusative : mata-pitā-digke, *mother and father*.

Such a compound may be also used in the singular, as jñāti kutumbo.

When one of the elements of the compound is omitted or understood, the word is considered a dvandva, as in Durjodhanerā, *the Durjodhans*, i.e. Durjodhan and his followers.

2. KARMADHĀRAYA. An adjective and a substantive combine together into one word, thus

nila + utpala = nilotpala, *a blue lotus*.

sat + chit + ānanda = sachchidānanda, *Brahma (existence, thought, and joy)*.

3. DVIGU. A numeral and a substantive combine into one word. The principle of the dvigu compound has been extended to words other than pure Sanskrit, such as Persian and modern Bengali, thus

chāri + rāstā = chaurāstā, *a place where four roads meet*.

tri + mōhōnā = temohonā, *a place where three rivers meet*<sup>2</sup>.

Pure Sanskrit is

tri + bhuvana = tribhuvana, *the three worlds (heaven, earth, and hell)*.

4. TATPURUŠHA. Two substantives are combined together, the former being governed by the latter. This is the commonest form of compound, and is very frequent in other Aryan languages. The former element of the compound may stand for any case of the noun; thus in English land-lord is lord *of* land, steam engine is engine worked *by* steam, and so on; thus

Genitive : rāja-purūsha = *king's man*.

Instrumental : hasta-kṛita = *made by hand*.

Dative : brāhmaṇa-datavya = *an offering to Brahmans*.

Ablative : pada-chyuta = *fallen from rank*.

„ sāgnotthita = *raised from the sea*.

Locative : grāma-sthita = *situated in a village*.

Numerous tatpurusha compounds have been made and are daily made

<sup>1</sup> Pronounced gyāti.

<sup>2</sup> These two words and several others of the same kind are probably borrowed from Hindustani.

from modern and even from foreign words. The Bengali language allows itself, in this respect, as much freedom as English. Examples are *kāmār-dokān*, a *blacksmith's shop*; *musalmān-pāra*, a *hamlet inhabited by Muslims*; *biyā-pāgalā*, *mad upon marriage*; *faringhi-tolā*, the *European quarter*.

5. **AVYAYIBHĀVA.** An indeclinable particle is combined with a substantive, thus *prati-din*, *daily*; *yathā-śakti*, *according to (one's) power*. It is not much used in Bengali.

6. **BAHUVRIHI.** Two or more words are compounded, the last member taking an adjectival or participial sense, such as in English 'broad-bosomed,' 'deep-bowered.' Compounds of this class are formed both from Sanskrit and from modern Bengali words; thus *padma-lochana*, *lotus-eyed*; *mahā-mati*, *having great wisdom*; *chandra-badana*, *moon-faced*.

## CHAPTER II.

### THE NOUN.

#### § 3. THE SUBSTANTIVE.

THE substantive has two numbers, singular and plural; but, as in the other languages of the group, there is much laxity in the use of the two numbers, the forms of the singular, especially in the nominative case, being often used for the plural, leaving the sense to be inferred from the context.

The grammarians, following the example of Sanskrit, have established eight cases, distinguished by different terminations. Of these, some are worn-down relics of the old inflectional case-endings of Prakrit, while others are what in European languages would be called prepositions. As, however, in the Indian languages they are placed after, instead of before the noun, they may be more appropriately termed postpositions. The number of these postpositions, that is, of words which may be used in that sense, being very large, the number of cases might be indefinitely multiplied by considering each postposition as forming a separate case. For the sake of simplicity, however, it will be better to adhere to the old established number of eight cases, and to explain the force and application of the various postpositions separately.

There is only one declension, the same terminations being used for all nouns. The slight modifications which occur in some cases of nouns ending in a vowel<sup>1</sup> are merely matters of euphony, and

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<sup>1</sup> Nouns ending in short *a* (*δ*) are considered as ending in a consonant, because the final vowel is not pronounced.

do not amount to separate declensions. The terminations, which, except in the nominative, are the same for both numbers, are the following:—

	<i>Singular.</i>	<i>Plural.</i>
Nominative	—	এরা, রা
Accusative	কে	
Dative	কে, রে	
Instrumental	এতে, তে	
Ablative	হইতে, থেকে	
Genitive	এর, র	এ
Locative	এ, এতে, তে	
Vocative	—	

In nouns ending with a vowel, the initial এ of the terminations of the instrumental, genitive, and locative singulars is elided, thus *pitā*, 'father,' gen. *pitā-r*; *guru*, 'teacher,' gen. *guru-r*; *strī*, 'woman,' gen. *strī-r*. So also the nom. plur., as *pitā-rā*, *guru-rā*, *strī-rā*.

Although the terminations given above are the regular, normal forms, yet they cannot be used indiscriminately. Some, in fact, are in the present day hardly used at all, and others only under certain restrictions. The question of the proper terminations to be used in each instance is one of the special refinements of this language, and requires careful study.

Two considerations must always be borne in mind:—

First; that all nouns in the language are for purposes of declension divided into three classes, denoting respectively

1. Human beings (*vyakti-vāchak*).
2. Living beings other than human (*anyaprāṇi-vāchak*).
3. Inanimate objects (*aprāṇi-vāchak*).

Second; that some forms and terminations are appropriate to the literary or classical style, others to the colloquial or vulgar

style. In respect of this second point there are many gradations which can only be learnt by practice. Some terminations are very high flown, and only used by the most Sanskritizing class of writers; others, though used in ordinary literature, are held to be too formal for conversation even among educated persons; a third class again, though not used in writing, may be employed in polite society; while a fourth class (comprising generally the older and more genuine forms) is now considered vulgar and confined to the speech of the lower orders. For convenience of classification these gradations will be described as High, Literary, Colloquial, and Vulgar respectively.

i. In the accusative and dative the termination **কে** is used always for human beings, it is frequently omitted in the case of other living beings, and always omitted in that of inanimate objects. Thus the accusative and dative of **সন্তান** 'a son' is **সন্তানকে**; of **কুকুর** 'a dog' it is either **কুকুরকে** or **কুকুর**; of **গাছ** 'a tree' it is always **গাছ**.

ii. In the dative **কে** is archaic and poetical only. With inanimate objects the dative takes the terminations **এ** and **এতে** of the locative.

iii. In the instrumental **এতে** is literary and somewhat archaic. **তে** can be used only with inanimate objects; as

**ছুরিতে কাট** Cut it with a knife.

**ঔষধেতে কোন উপকার হয় না** The medicine does no good (literally, by means of the medicine any help is not).

**তিনি কুড়ানিতে হাত কাটিয়া ফেলিয়াছেন** He cut off the hand with (i.e. by means of) an axe.

But far more commonly, both in literature and conversation, the instrumental is expressed by adding to the stem certain words indicative of agency or instrumentality. These are **দ্বারা**, **দ্বিয়া**, **কর্তৃক**, and **করণক**.

(a) **দ্বারা** (from Sansk. **দ্বার** 'a door') is both literary and

colloquial, and may be used both with animate and inanimate objects; as

হাত দ্বারা কাজ করিতেছে He works with (his) hands.

পায় দ্বারা চালিতেছে He walks with (his) feet.

ছেলেদের দ্বারা কাজ করা হইতেছে The work is done by the pupils.

(b) দিয়া (participle of the verb দা 'to give') is colloquial, and is used with animate and inanimate objects; as

তিনি লোক দিয়া কাজ করানেন He does the work by means of people (i.e. labourers etc.)<sup>1</sup>

তিনি ছুরি দিয়া কলম কাটিতেছেন He cuts the pen with a knife.

(c) কর্তৃক (from Sansk. कर्तृ 'a doer,' with affix ক), high and literary; only used with human beings and after learned words in their Sanskrit form; as মনুষ্য কর্তৃক গৃহ নির্মিত হয় The house is constructed by man.

(d) করণক (from Sansk. করण 'an instrument,' with affix ক), high and literary, used in a similar way to the preceding, but with inanimate objects only; as কুঠার করণক বৃহৎ বৃক্ষ ছিন্ন হইয়া থাকে A large tree is (usually) cut down with an axe.

In both these two last instances, the sentences are composed mainly of Sanskrit words which it would be pedantic to use in ordinary conversation.

iv. In the ablative হইতে is both literary and colloquial. Colloquially, however, and with inanimate objects থেকে is more commonly employed.

v. The locative in এতে is high and literary, and used with honorific or respectful appellations. The colloquial form is এ,

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<sup>1</sup> This sentence contains the vulgar or colloquial form of the present tense. Such colloquial forms will be used in the examples given in this book to accustom the student to what he will hear constantly. The correct form in this case would be *kôrditechen*.



which after words ending in *ā* is written **য়**, as **পিতায়**. The form **তে** is used after words ending in other vowels, as **শুভ্রতে**.

vi. The vocative is not, strictly speaking, a case, and in fact it is excluded from the list of cases by Sanskrit grammarians. It is identical in form with the nominative, and is distinguished by certain prefixes. When they can be used alone these prefixes are more correctly regarded as interjections, and will be treated of under that head. But there are some which can only be used with a noun, and these may properly be considered as prefixes of the vocative case. There are certain peculiarities in their usage which it is important to keep in mind. They are as follows:—

(a) **ভো** (Sansk.), high and literary, applied to men only; as **ভো রাজন গাত্রোস্থান কর** O king, arise! (literally, make a raising of (thy) limbs.)

**ভো ভো** or **ভো ২**, high, literary, and poetical, used with plural nouns for both animate and inanimate objects; as

**ভো ২ ব্রাহ্মণগণ** Ho Brahmins!

**ভো ২ বৃক্ষগণ** Ho ye trees!

(b) **হে** (Sansk.), both literary and colloquial; as **হে ধনি শুন কথা** O lady, hear the tale! Colloquially almost as an interjection and somewhat vulgar; as **কোথায় যাক হে** where are you going? eh! Here **হে** may be supposed to have a noun understood after it, as in **হে রাম**, a contemptuous way of addressing any one, 'Ho, you fellow!'

(c) **ওহে** mostly used in questioning. It is used in good colloquial style; as

**ওহে তোমার নাম কি ছাঁ** Ho you! what is your name?

**ওহে তুমি বড় ছষ্ট ত** Oh you! you are very mischievous.

(d) **ও** is colloquial and used in addressing inferiors, it is never used with inanimate objects; as

**ও মেয়ে তুমি কি করছ** Ho woman! what are you doing?

**ও ছেলে তুমি কি খাবে** Ho boy, what will you eat?

(e) **ওগো** is a very colloquial and familiar expression, mostly with a note of kindness or affection. It is the common expression between husbands and wives. When used in questioning, the meaningless particle **গা** is added to the sentence; as **ওগো তুমি কে গা** Hulloh you! who are you?

(f) **অরে** (Sansk.), literary and poetical, not much used colloquially. The form **হা রে** however is common, indicating surprise and contempt, and is used by superiors to inferiors; as **হা রে কালনা তুই মাঠে যাস নই** Hulloh Kālnā, aren't you going to the field? (This is very vulgar style.)

(g) **লো** and **ওলো** are used in addressing women; as  
**কি করবি লো** What are you going to do, my good woman?  
**ওলো মেয়ে কোথায় যাস** Ho woman, where are you going?

vii. The nominative plural forms **এরা** and **রা** are archaic, high, and used with honorific terms; they are rare colloquially, and can only be applied to human beings.

viii. Very often the nom. plur. is expressed by the singular, leaving the meaning to be guessed from the context, as in Hindustani; this is specially the case with inanimate objects.

Ordinarily the plural is indicated by the addition of certain words denoting number, mass, quantity, and the like. The most usual are these:—

(a) **দিগ** (from Sansk. **दिग्** 'a quarter of the compass, region, direction,' but in Bengali strangely 'a mass, quantity'), colloquial, and used in light literature, with living beings only. Even in those words which form the nom. plur. with **এরা** or **রা** the oblique cases are formed by **দিগ**, thus **রাজার** 'kings,' gen. **রাজাদিগের**. It is never used in the nominative. In the genitive the full form **দিগের** is often contracted to **দের**.

(b) **সকল** (Sansk. **सकल** 'all'), colloquial and literary, but not used by the best writers. Applied to both animate and inanimate objects, and in very common use. Care must be taken to distin-

guish between its employment as an adjective, in which case it precedes the noun, as *সকল বালক* 'all the boys,' and as a plural suffix, when it follows the noun, as *বালক সকল* 'the boys.'

(c) *গণ* (Sansk. *গण* 'a number, assembly,' etc.), colloquial, used only with human beings; as *ব্রাহ্মণগণ* 'Brahmans,' *বালকগণ* 'children.'

(d) *বর্গ* (Sansk. *वर्ग* 'class, group'), literary, used with human beings; as *ছাত্রবর্গ* 'scholars,' *কুটুম্ববর্গ* 'families,' *নমস্‌বর্গ* 'reverend men.'

(e) *সমুদয়* (Sansk. *समुदय* 'heap, collection'), literary, with inanimate objects; as *পুস্তকসমুদয়* 'books,' *রতনসমুদয়* 'jewels.'

(f) *সমূহ* (Sansk. *समूह* 'heap, quantity'), literary, with animate and inanimate objects; as *জনসমূহ* 'people,' *দ্রব্যসমূহ* 'things.' Strictly speaking this affix and the others which are pure Sanskrit should only be used with words in their Sanskrit form; thus *কামারসমূহ* 'blacksmiths' is inelegant, the Sanskrit form *কর্মকার-সমূহ* should be used.

(g) *গুল* also *গুলি* and *গুলিন* (probably Sansk. *गुलिका* 'a ball'), colloquial, used for both animate and inanimate things, and being a popular word is only used with ordinary Bengali nouns, and such Sanskrit words as have become popular, not with high-flown Sanskrit words, as *চেনেগুল* 'the schoolboys,' *মেয়েগুল* 'the women-folk,' *কুকুরগুল* 'dogs.' Vulgar are such phrases as *মাঠগুল* 'fields, lands,' *মাছগুল* 'fishes.' *গুলি* is rather more polite than *গুল*, and *গুলিন* is familiar and affectionate; as *চেনেগুলিন* 'nice little boys.'

(h) *সব* (probably from Sansk. *सर्व* 'all,' through Hindi *सब*), colloquial, with animals and inanimate things; as *পাখিসব* 'birds,' *টাকাসব* 'rupees.'

In the words *লোকে* 'people,' *অনেকে* 'some people,' *সকলে* 'all, everybody,' we have probably a survival of the old Māgadhī Prākṛit nominative in *e*. This termination as a nominative plural occurs only in these three words.

To complete the peculiarities of this language in respect of nouns, it is necessary to give here certain curious little syllables

faintly as y, and in some cases has the effect of doubling the first member, thus যোগ্যতা sounds like jōg-gyatā, বাক্য like bāk-  
kya.

When য is compounded with ব in the Sanskrit preposition বি, which before a vowel becomes ষ, it sounds in ordinary conversation like bē or bī with a very short obscure ē or ī sound, thus অবহার sounds hēb'hār, হকি bīkti, হতীত bītīt.

ব when the last member of a compound is silent, but doubles the preceding member; as দ্বারা ddārā, ঈশ্বর ishshōr. This does not, however, take place in those Sanskrit words which have not been completely naturalized. The same may be said of ম and য, which in purely Sanskrit words would be pronounced in the Sanskrit manner. Thus পদ্ম, when it means the great eastern branch of the Ganges, is pronounced pōddō with a slightly nasal tone floating about it; but when it means 'a lotus' it would be pronounced pōdmō or more correctly padma.

After র and ম, as in পূর্বে, কিম্বা (two very common words), ব is heard; thus pūrbbe, kimbā.

## APPENDIX TO CHAPTER I.

### 1. *Sandhi or Euphonic Permutation of Letters.*

The euphonic changes known as *Sandhi* or junction belong strictly to Sanskrit grammar, and are not in any way observed in Bengali or in any other modern Indian language. In recent times, however, the scanty peasant dialect of Bengal has been elevated to the rank of a literary language by the resuscitation on a very extensive scale of Sanskrit words, and, as among the words thus imported into the language there are many compound words in the formation of which the rules of *Sandhi* have been followed, some knowledge of these rules is almost indispensable to a proper comprehension of Bengali works. Inasmuch, however, as *Sandhi* is only of use to a student of Bengali in so far as it affects the structure of com-

pound words, the following slight sketch will be confined to that branch of the subject.

**I. THE SANDHI OF VOWELS.** When a word ending in a vowel is followed by a word beginning with a vowel and the two words are compounded into one, the two vowels which thus come into contact are blended into one according to the following system.

Vowels are divided into simple, Guṇa, and Vṛiddhi.

The simple vowels are—short *a*, *i*, *u*.

long *ā*, *ī*, *ū*. Each long vowel is regarded as consisting of two short ones; thus  $a + a = ā$ ,  $i + i = ī$ ,  $u + u = ū$ .

The Guṇa vowels are created by prefixing *a* to *i* and *u*; this is called the first raising; thus  $a + i = e$ ;  $a + u = o$ .

$a + i = e$ ;  $a + ū = o$ .

The Vṛiddhi vowels are made by prefixing yet another *a*; this is the second raising; thus  $a + a + i = ai$ ;  $a + a + u = au$ .

The vowel *a* itself has no first raising, as  $a + a$  would be only *ā*, but *ā* is considered by grammarians as the second raising of *a*.

When two simple vowels meet, they blend into their corresponding long vowel, thus

$a + a = ā$ ; as *mura ari* = *murāri*, a name of *Kṛishṇa*.

$ā + ā = ā$ ; as *kshudhā ārtta* = *kshudhārtta*, suffering from hunger.

$a + ā = ā$ ; as *rāma āgamana* = *ramāgamana*, the coming of *Rāma*.

$ā + a = ā$ ; as *vārtti āvagata* = *vārttāvagata*, informed of the matter.

So also with *i* and *u*, of each of which only two examples need be given.

$i + i = ī$ ; as *giri īśa* = *giriśa*, mountain lord.

$i + i = ī$ ; as *mahī īśa* = *mahīśa*, lord of the earth.

$u + u = ū$ ; as *bhānu udaya* = *bhānūdaya*, sunrise.

$ū + u = ū$ ; as *bhū uttamā* = *bhūttamā*, the best land.

When *a* or *ā* are followed by any other simple vowel, they blend into the corresponding Guṇa vowel, thus

$a + i = e$ ; as *parama īśvara* = *parameśvara*, the supreme Lord.

$a + u = o$ ; as *dāma udara* = *dāmodara*, a name of *Kṛishṇa* ('rope-belly,' from a legend).

If followed by a Guṇa or Vṛiddhi vowel *a* and *a* blend with it into the corresponding Vṛiddhi vowel, thus

$a + e = ai$ ; as *brahma eka* = *brahmaika*, the sole Brahman.

$a + o = au$ ; as *kṛishṇa ojas* = *kṛishṇaujas*, the vigour of *Kṛishṇa*.

If a simple vowel, except *a* and *ā*, is followed by a dissimilar vowel it is hardened into its corresponding semivowel, viz. *i* to *y*, and *u* to *r*, thus

$i + a = ya$ ; as *ati anta* = *atyanta*, excessive.

$ū + ā = vā$ ; as *badhū ānana* = *badhvānana*, woman-faced.

Lastly, if *e* and *o* are followed by any vowel except *a* they change to *ay* and *av* respectively, thus

*e* + *i* = *ayi*; as *sakhe iha* = *sakhayiha*, *friend, here!*

*o* + *u* = *avu*; as *śambho uttama* = *sambhavuttama*, *O Sambhu, best!*

Similarly *ai* and *au* are changed to *āy* and *āv* respectively.

II. THE SANDHI OF CONSONANTS. Consonants are divided: (1) according to the organs of speech by which they are uttered, as gutturals, palatals, etc.; (2) according to their quality, as surds, sonants, etc. In the alphabet given on page 2, the first two columns of consonants are surds, unaspirated and aspirated; the next two columns are sonants, unaspirated and aspirated. The sibilants are surds, the vowels, semivowels, and *h* are sonants. In the *Sandhi* of consonants, changes of two kinds take place: (1) change of organ; (2) change of quality.

Change of organ takes place only in the case of dentals at the end of a word followed by a word beginning with a palatal or cerebral. The dentals are assimilated to the following palatal or cerebral, thus

*t* + *ch* = *chch*; *tat cha* = *tachcha*, *and that*.

*t* + *j* = *jj*; *tat jāyate* = *tajjāyate*, *that is born*.

*t* + *ṭ* = *ṭṭ*; *tat ṭikā* = *taṭṭikā*, *a commentary on that*.

Change of quality affects all consonants. When a word ending in a surd is followed by a word beginning with a sonant, the surd is assimilated to the sonant, thus

*k* + *g* = *gg*; *dik gaja* = *diggaja*, *an elephant which supports one corner of the earth*.

*k* + *i* = *gi*; *vāk śvara* = *vagiśvara*, *lord of speech*.

*p* + *d* = *bd*; *ap da* = *abda*, *a cloud (water-giver)*.

*t* + *v* = *dv*; *tat vishaya* = *tadvishaya*, *that affair*.

When the second word begins with a nasal, the final surd is changed into the nasal of its own organ, thus

*k* + *m* = *ngm*; *vāk maya* = *vāngmaya*, *wordly*.

*t* + *n* = *nn*; *jagat nātha* = *jagannātha*, *lord of the world*.

There are many other changes of consonants under the operation of euphonic laws in Sanskrit, but the above are the only ones that have any practical importance for the student of Bengali.

## 2. *Samāsa* or *Composition*.

The practice of compounding words is extremely common in Sanskrit, and as large quantities of such compound words have been introduced into Bengali, it is necessary to give a slight sketch of the general rules of com-

position. The form of the compound word is determined by Sandhi, its meaning and the order of its constituent elements by Samāsa.

Native grammarians distinguish the following six kinds of compounds:—

1. DVANDVA. Two or more words are combined into one word, and the signs of the cases of the plural are appended, thus

Nominative : ātmiya-bandhu-rā, *relations and friends*.

Genitive : jñāti<sup>1</sup>-kutumbō-der, *of caste and family*.

Accusative : mata-pitā-digke, *mother and father*.

Such a compound may be also used in the singular, as jñāti kutumbo.

When one of the elements of the compound is omitted or understood, the word is considered a dvandva, as in Durjodhanerā, *the Durjodhans*, i.e. Durjodhan and his followers.

2. KARMADEHĀRAYA. An adjective and a substantive combine together into one word, thus

nila + utpala = nilotpala, *a blue lotus*.

sat + chit + ānanda = sachchidānanda, *Brahma (existence, thought, and joy)*.

3. DVIGU. A numeral and a substantive combine into one word. The principle of the dvigu compound has been extended to words other than pure Sanskrit, such as Persian and modern Bengali, thus

chāri + rāstā = chaurāstā, *a place where four roads meet*.

tri + mōhōnā = temohonā, *a place where three rivers meet*<sup>2</sup>.

Pure Sanskrit is

tri + bhuvana = tribhuvana, *the three worlds (heaven, earth, and hell)*.

4. TATPURUṢHA. Two substantives are combined together, the former being governed by the latter. This is the commonest form of compound, and is very frequent in other Aryan languages. The former element of the compound may stand for any case of the noun; thus in English land-lord is lord of land, steam engine is engine worked by steam, and so on; thus

Genitive : rāja-purūṣha = *king's man*.

Instrumental : hasta-kṛta = *made by hand*.

Dative : brāhmaṇa-datavya = *an offering to Brahmins*.

Ablative : pada-chyuta = *fallen from rank*.

„ sāgarothitha = *raised from the sea*.

Locative : grāma-sthita = *situated in a village*.

Numerous tatpurusha compounds have been made and are daily made

<sup>1</sup> Pronounced gyāti.

<sup>2</sup> These two words and several others of the same kind are probably borrowed from Hindustani.

Lastly, if *e* and *o* are followed by any vowel except *a* they change to *ay* and *av* respectively, thus

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Ablative : pada-chyuta = *fallen from rank*.

„ sāgarotthita = *raised from the sea*.

Locative : grāma-sthita = *situated in a village*.

Numerous tatpurusha compounds have been made and are daily made

<sup>1</sup> Pronounced gyāti.

<sup>2</sup> These two words and several others of the same kind are probably borrowed from Hindustani.

from modern and even from foreign words. The Bengali language allows itself, in this respect, as much freedom as English. Examples are *kāmār-dokān*, a *blacksmith's shop*; *musalmān-pāra*, a *hamlet inhabited by Muslims*; *biyā-pāgalā*, *mad upon marriage*; *faringhi-tolā*, the *European quarter*.

5. **AVYAYIBHĀVA.** An indeclinable particle is combined with a substantive, thus *prati-din*, *daily*; *yathā-śakti*, *according to (one's) power*. It is not much used in Bengali.

6. **BAHUVRIH.** Two or more words are compounded, the last member taking an adjectival or participial sense, such as in English 'broad-bosomed,' 'deep-bowered.' Compounds of this class are formed both from Sanskrit and from modern Bengali words; thus *padma-lochana*, *lotus-eyed*; *mahā-mati*, *having great wisdom*; *chandra-badana*, *moon-faced*.

## CHAPTER II.

### THE NOUN.

#### § 3. THE SUBSTANTIVE.

THE substantive has two numbers, singular and plural ; but, as in the other languages of the group, there is much laxity in the use of the two numbers, the forms of the singular, especially in the nominative case, being often used for the plural, leaving the sense to be inferred from the context.

The grammarians, following the example of Sanskrit, have established eight cases, distinguished by different terminations. Of these, some are worn-down relics of the old inflectional case-endings of Prakrit, while others are what in European languages would be called prepositions. As, however, in the Indian languages they are placed after, instead of before the noun, they may be more appropriately termed postpositions. The number of these postpositions, that is, of words which may be used in that sense, being very large, the number of cases might be indefinitely multiplied by considering each postposition as forming a separate case. For the sake of simplicity, however, it will be better to adhere to the old established number of eight cases, and to explain the force and application of the various postpositions separately.

There is only one declension, the same terminations being used for all nouns. The slight modifications which occur in some cases of nouns ending in a vowel<sup>1</sup> are merely matters of euphony, and

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<sup>1</sup> Nouns ending in short *a* (ॐ) are considered as ending in a consonant, because the final vowel is not pronounced.

do not amount to separate declensions. The terminations, which, except in the nominative, are the same for both numbers, are the following:—

	<i>Singular.</i>	<i>Plural.</i>
Nominative	—	এরা, রা
Accusative	কে	
Dative	কে, রে	
Instrumental	এতে, তে	
Ablative	হইতে, থেকে	
Genitive	এর, র	এ
Locative	এ, এতে, তে	
Vocative	—	

In nouns ending with a vowel, the initial এ of the terminations of the instrumental, genitive, and locative singulars is elided, thus *pitā*, 'father,' gen. *pitā-r*; *guru*, 'teacher,' gen. *guru-r*; *strī*, 'woman,' gen. *strī-r*. So also the nom. plur., as *pitā-rā*, *guru-rā*, *strī-rā*.

Although the terminations given above are the regular, normal forms, yet they cannot be used indiscriminately. Some, in fact, are in the present day hardly used at all, and others only under certain restrictions. The question of the proper terminations to be used in each instance is one of the special refinements of this language, and requires careful study.

Two considerations must always be borne in mind:—

First; that all nouns in the language are for purposes of declension divided into three classes, denoting respectively

1. Human beings (*vyakti-vāchak*),
2. Living beings other than human (*anyaprāṇi-vāchak*).
3. Inanimate objects (*aprāṇi-vāchak*).

Second; that some forms and terminations are appropriate to the literary or classical style, others to the colloquial or vulgar

style. In respect of this second point there are many gradations which can only be learnt by practice. Some terminations are very high flown, and only used by the most Sanskritizing class of writers; others, though used in ordinary literature, are held to be too formal for conversation even among educated persons; a third class again, though not used in writing, may be employed in polite society; while a fourth class (comprising generally the older and more genuine forms) is now considered vulgar and confined to the speech of the lower orders. For convenience of classification these gradations will be described as High, Literary, Colloquial, and Vulgar respectively.

i. In the accusative and dative the termination **কে** is used always for human beings, it is frequently omitted in the case of other living beings, and always omitted in that of inanimate objects. Thus the accusative and dative of **সন্তান** 'a son' is **সন্তানকে**; of **কুকুর** 'a dog' it is either **কুকুরকে** or **কুকুর**; of **গাছ** 'a tree' it is always **গাছ**.

ii. In the dative **রে** is archaic and poetical only. With inanimate objects the dative takes the terminations **এ** and **এতে** of the locative.

iii. In the instrumental **এতে** is literary and somewhat archaic. **তে** can be used only with inanimate objects; as

**ছুরিতে কাট** Cut it with a knife.

**ঔষধেতে কোন উপকার হয় না** The medicine does no good (literally, by means of the medicine any help is not).

**তিনি কুড়ালিতে হাত কাটয়া ফেলিয়াছেন** He cut off the hand with (i.e. by means of) an axe.

But far more commonly, both in literature and conversation, the instrumental is expressed by adding to the stem certain words indicative of agency or instrumentality. These are **দ্বারা**, **দ্বিয়া**, **বস্তুক**, and **করণক**.

(a) **দ্বারা** (from Sansk. **দ্বার** 'a door') is both literary and

colloquial, and may be used both with animate and inanimate objects; as

হাত দ্বারা কাজ করিতেছে He works with (his) hands.

পায় দ্বারা চালিতেছে He walks with (his) feet.

ছেলেদের দ্বারা কাজ করা হইতেছে The work is done by the pupils.

(b) দিয়া (participle of the verb দা 'to give') is colloquial, and is used with animate and inanimate objects; as

তিনি লোক দিয়া কাজ করানেন He does the work by means of people (i. e. labourers etc.)<sup>1</sup>

তিনি ছুরি দিয়া কলম কাটিতেছেন He cuts the pen with a knife.

(c) কর্তৃক (from Sansk. कर्तृ 'a doer,' with affix क), high and literary; only used with human beings and after learned words in their Sanskrit form; as *মহন্ত কর্তৃক গৃহ নির্মিত হয়* The house is constructed by man.

(d) করণক (from Sansk. करण 'an instrument,' with affix क), high and literary, used in a similar way to the preceding, but with inanimate objects only; as *বৃক্ষের করণক বৃহৎ বৃক্ষ ছিন্ন হইয়া থাকে* A large tree is (usually) cut down with an axe.

In both these two last instances, the sentences are composed mainly of Sanskrit words which it would be pedantic to use in ordinary conversation.

iv. In the ablative *হইতে* is both literary and colloquial. Colloquially, however, and with inanimate objects *থেকে* is more commonly employed.

v. The locative in *এতে* is high and literary, and used with honorific or respectful appellations. The colloquial form is *এ*,

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<sup>1</sup> This sentence contains the vulgar or colloquial form of the present tense. Such colloquial forms will be used in the examples given in this book to accustom the student to what he will hear constantly. The correct form in this case would be *kôrātechhēn*.

which after words ending in *ā* is written য়, as পিতায়. The form তে is used after words ending in other vowels, as গুরুতে.

vi. The vocative is not, strictly speaking, a case, and in fact it is excluded from the list of cases by Sanskrit grammarians. It is identical in form with the nominative, and is distinguished by certain prefixes. When they can be used alone these prefixes are more correctly regarded as interjections, and will be treated of under that head. But there are some which can only be used with a noun, and these may properly be considered as prefixes of the vocative case. There are certain peculiarities in their usage which it is important to keep in mind. They are as follows:—

(a) ভো (Sansk.), high and literary, applied to men only; as ভো রাজন গাত্ৰোত্থান কর O king, arise! (literally, make a raising of (thy) limbs.)

ভো ভো or ভো ২, high, literary, and poetical, used with plural nouns for both animate and inanimate objects; as

ভো ২ ব্রাহ্মণগণ Ho Brahmins!

ভো ২ বৃক্ষগণ Ho ye trees!

(b) হে (Sansk.), both literary and colloquial; as হে ধনি শুন কথা O lady, hear the tale! Colloquially almost as an interjection and somewhat vulgar; as কোথায় যাক হে where are you going? eh! Here হে may be supposed to have a noun understood after it, as in হে রাম, a contemptuous way of addressing any one, 'Ho, you fellow!'

(c) ওহে mostly used in questioning. It is used in good colloquial style; as

ওহে তোমার নাম কি হাঁ Ho you! what is your name?

ওহে তুমি বড় ছষ্ট ত Oh you! you are very mischievous.

(d) ও is colloquial and used in addressing inferiors, it is never used with inanimate objects; as

ও মেয়ে তুমি কি করছ Ho woman! what are you doing?

ও ছেলে তুমি কি খাবে Ho boy, what will you eat?

(e) **ওগো** is a very colloquial and familiar expression, mostly with a note of kindness or affection. It is the common expression between husbands and wives. When used in questioning, the meaningless particle **গী** is added to the sentence; as **ওগো তুমি কে গী** Hulloh you! who are you?

(f) **অরে** (Sansk.), literary and poetical, not much used colloquially. The form **হা রে** however is common, indicating surprise and contempt, and is used by superiors to inferiors; as **হা রে কালনা তুই মাঠে যাস নহে** Hulloh Kālñā, aren't you going to the field? (This is very vulgar style.)

(g) **লো** and **ওলো** are used in addressing women; as  
**কি করুবি লো** What are you going to do, my good woman?  
**ওলো মেয়ে কোথায় যাস** Ho woman, where are you going?

vii. The nominative plural forms **এরা** and **রা** are archaic, high, and used with honorific terms; they are rare colloquially, and can only be applied to human beings.

viii. Very often the nom. plur. is expressed by the singular, leaving the meaning to be guessed from the context, as in Hindu-stani; this is specially the case with inanimate objects.

Ordinarily the plural is indicated by the addition of certain words denoting number, mass, quantity, and the like. The most usual are these:—

(a) **দিগ** (from Sansk. दिग् 'a quarter of the compass, region, direction,' but in Bengali strangely 'a mass, quantity'), colloquial, and used in light literature, with living beings only. Even in those words which form the nom. plur. with **এরা** or **রা** the oblique cases are formed by **দিগ**, thus **রাজার** 'kings,' gen. **রাজাদিগের**. It is never used in the nominative. In the genitive the full form **দিগের** is often contracted to **দের**.

(b) **সকল** (Sansk. सर्व 'all'), colloquial and literary, but not used by the best writers. Applied to both animate and inanimate objects, and in very common use. Care must be taken to distin-



guish between its employment as an adjective, in which case it precedes the noun, as **সকল বালক** 'all the boys;' and as a plural suffix, when it follows the noun, as **বালক সকল** 'the boys.'

(c) **গণ** (Sansk. **गण** 'a number, assembly,' etc.), colloquial, used only with human beings; as **ব্রাহ্মণগণ** 'Brahmans,' **বালকগণ** 'children.'

(d) **বর্গ** (Sansk. **वर्ग** 'class, group'), literary, used with human beings; as **ছাত্রবর্গ** 'scholars,' **কুটুম্ববর্গ** 'families,' **নমস্চবর্গ** 'reverend men.'

(e) **সমুদয়** (Sansk. **समुदय** 'heap, collection'), literary, with inanimate objects; as **পুস্তকসমুদয়** 'books,' **রতনসমুদয়** 'jewels.'

(f) **সমূহ** (Sansk. **समूह** 'heap, quantity'), literary, with animate and inanimate objects; as **জনসমূহ** 'people,' **দ্রব্যসমূহ** 'things.' Strictly speaking this affix and the others which are pure Sanskrit should only be used with words in their Sanskrit form; thus **কামারসমূহ** 'blacksmiths' is inelegant, the Sanskrit form **কর্মকার-সমূহ** should be used.

(g) **শুল** also **গুলি** and **গুলিন** (probably Sansk. **गुलिका** 'a ball'), colloquial, used for both animate and inanimate things, and being a popular word is only used with ordinary Bengali nouns, and such Sanskrit words as have become popular, not with high-flown Sanskrit words, as **চেনেশুল** 'the schoolboys,' **মেয়েশুল** 'the women-folk,' **কুকুরশুল** 'dogs.' Vulgar are such phrases as **মাঠশুল** 'fields, lands,' **মাছশুল** 'fishes.' **গুলি** is rather more polite than **শুল**, and **গুলিন** is familiar and affectionate; as **চেনেশুলিন** 'nice little boys.'

(h) **সব** (probably from Sansk. **सर्व** 'all,' through Hindi **सब**), colloquial, with animals and inanimate things; as **পাখিসব** 'birds,' **টাকাসব** 'rupees.'

In the words **লোকে** 'people,' **অনেকে** 'some people,' **সকলে** 'all, everybody,' we have probably a survival of the old Māgadhī Prakrit nominative in *e*. This termination as a nominative plural occurs only in these three words.

To complete the peculiarities of this language in respect of nouns, it is necessary to give here certain curious little syllables

and words universally employed after nouns, both singular and plural, to effect modifications of meaning. Though almost exclusively colloquial, only one or two being admitted into the literary style, they form so striking a feature of a Bengali sentence and add so much to the expressiveness and flexibility of the language as to deserve particular mention:—

(a) টা, added to nouns, expresses contempt, dislike, worthlessness; as

জিনসটা (or জিনীস) খেতে ভাল লাগে নাই That stuff is not nice to eat. This is very vulgar language. জিনীস is Arabic جنس, and খেতে is contracted from খাইতে 'to eat.'

ছেলেটা বড় ছষ্টে That is a good-for-nothing brat.

ঘোড়াটা পাকৈ পড়ে গেছে The wretched horse has fallen in the mud. পড়ে গেছে vulgar for পড়িয়া গিয়াছে.

(b) টি is the opposite of টা, and expresses admiration, liking, niceness; as

ছেলেটি বেশ সুন্দর The child is very pretty.

পাখাটি কেমন শিশ দিচে How sweetly the bird sings.

মেয়েটি দেখতে বেশ The woman is fair to see.

(c) টুকি 'some, a little,' used contemptuously, with inanimate objects only; as

সে শাক খেতে ভাল বাসে না কিন্তু অনেক বলবার পর এক টুকি খেল He does not care for vegetables, but after some coaxing, he ate a little, i. e. just a mouthful or two.

আমার খেতে ইচ্ছা নাই তবে এক টুকি দাও I don't care to eat, but you may give me a morsel or two.

(d) টুকু used contemptuously for human beings; as

এক টুকু ছেলে এর অব্যব তেজ দেখ না Look at the little brat, what pluck he has, eh? (এর contracted from ইহার.)

But approvingly for inanimate objects; as

গরমের সময় এক টুকু বরফ খেলে ঠাণ্ডা হওয়া যায় In the hot weather if you eat a nice lump of ice you will get cool.

তবে এক টুকু দাও ত খাই Very well, then, give me a bit that  
I may eat it.

এমন জিনিস এক টুকু পেনে সন্তুষ্ট হওয়া জায় If one got a nice  
bit of stuff like that one would be pleased.

(e) থান (Sansk. क्षण 'a moment of time;' but in Bengali, 'a piece') generally implies a piece of anything, but is often untranslatable in English; as

এক থান কাপড় দাও ত ভাই Give me a piece of cloth,  
brother.

ওই থানে দু'থান সোণার পাত রয়েছে Two gold vessels have  
been left here (literally, two pieces gold vessel).

এক থান নোট One bank-note (literally, one piece note).

(f) থানিক when used alone refers solely to time; as  
থানিক সময় পেনে কর্তে পারি If I get a little time I can do it.  
থানিক দেরি কর্তে হবে You must wait a little.

When টা is added, it applies both to time and to inanimate objects generally; as

থানিকটা জায়গা আমি কিণিচি I have bought a little piece, i.e.  
a little bit of land.

থানিকটা সময় পেনে আমি করে দিব If you give me a little  
time I will do it.

(g) গোছা ('cluster, bunch'), used with inanimate objects; as  
এক গোছা শাকের আঁটি A bundle of vegetables.

এক গোছা কলম কিণিচি I have bought a bundle of pens.

(h) গুচ্চার, said to be contracted from গোটা চার 'about four.'

The following specimens of nouns fully declined will illustrate the above remarks:—

## (a) Human beings (vyakti-vāchak).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	সন্তান 'son'	সন্তানেরা
Acc.	} সন্তানকে	সন্তান দিগকে
Dat.		
Instr.	সন্তান কর্তৃক or দ্বারা or দিয়া	সন্তানদের দ্বারা, দিয়া etc.
Abl.	সন্তান হইতে or থেকে	সন্তানদের হইতে
Gen.	সন্তানের	সন্তান দিগের or দের
Loc.	সন্তানে, সন্তানেতে	সন্তান দিগেতে

*Note*—In the plural the case-endings are sometimes added to the form of the genitive singular, as সন্তানের দিগকে, সন্তানের দের, etc.

## (b) Other living beings (anyaprāṇī-vāchak).

Nom.	কুকুর 'dog'	কুকুর সমূহ or সকল
Acc.	কুকুর কে or কুকুর	কুকুর সমূহ কে, or as nom.
Dat.	কুকুর কে	কুকুর সমূহ কে
Instr.	কুকুর দিয়া etc.	কুকুর সমূহ দিয়া etc.
	etc.	etc.

## (c) Inanimate objects (aprāṇī-vāchak).

Nom.	গাছ 'tree'	গাছ সকল, গুল etc.
Acc.	গাছ	id.
Dat.	গাছে	গাছ সকলে or সকলেনে
Instr.	গাছ দিয়া etc.	গাছ সকল দিয়া etc.
Abl.	গাছ হইতে or থেকে	গাছ সকল হইতে
Gen.	গাছের	গাছ সকলের
Loc.	গাছে, গাছতে	গাছ সকলে, সকলেনে

## § 4. THE ADJECTIVE.

The adjective is invariable, having no separate forms for the genders. There is, in fact, absolutely no gender in Bengali, though in recent times certain writers have sought unsuccessfully to introduce the Sanskrit genders. Such expressions as **সুন্দরী স্ত্রী** 'a beautiful woman' are confined to literature, and in literature even to the writings of a particular school. The adjective, moreover, is not declined, except when it is used substantively.

The comparative is expressed in Sanskrit by adding the syllable **তর**, as **পুণ্ড্র** 'holy,' **পুণ্ড্রতর** 'holier.' This form is occasionally used in the high literary style, but has not taken root in popular language. Ordinarily the following words are employed:—

(a) **অপেক্ষা** (Sansk. **अपेक्षा** 'reference, comparison'), used with the genitive. This is literary, and used in polished conversation or oratory; as

**আমার অপেক্ষা তার দ্বারা হবে ভাল** It will be better done by him than by me.

Or with the nominative; as

**রাম অপেক্ষা শ্যাম বিজ্ঞ** *Shyām is wiser than Rām.*

(b) **চেয়ে** (shortened pronunciation of **চাইয়া**, participle of **চা** 'to see'), with the genitive, colloquial; as

**তিনি আমার চেয়ে বলবান** He is stronger than I.

**বাঁশের চেয়ে কঙ্কী টক্ক** The bamboo twig is harder than the bamboo (a proverb, meaning 'the dependants of a great man are more oppressive than the great man himself').

(c) **মধ্যে** (Sansk.), literary and colloquial; as **এই দুই টার মধ্যে এইটা ভাল** Of these two this is the better.

**মধ্যে** also serves to denote the superlative when more than two objects or persons are compared; as **বালক তিনটির মধ্যে এইটি সুন্দর** Of the three boys this is the handsomest.

(d) হতে (shortened form of হইতে suffix of the abl.), colloquial; as একার হতে ওকার ত লিখিতে শব্দ *o* is harder to write than *e*.

The superlative may be formed by adding a word meaning 'all' to any of the above; as সৰ্বাপেক্ষা (lit.), সকলাপেক্ষা (lit. and coll.), সৰাচেয়ে (coll.), সকলের চেয়ে (coll.), সকলের হতে (coll.), সৰেচেয়ে (vulgar).

## § 5. THE NUMERALS.

### A. Cardinals.

The cardinal numbers in this, as in all Indo-Aryan languages, are derived with very little change from Sanskrit through Prakrit. From eleven to ninety-nine they exhibit the compound form of Sanskrit and Prakrit, and have consequently to be learnt individually.

All the cardinal numbers are indeclinable.

The forms of the cardinals, which are very similar to Hindi, are as follows:—

1 এক	6 ছয়	11 এগার	16 ষোল
2 দুই	7 সাত	12 বার	17 সতের
3 তিন	8 আট	13 তের	18 আটার
4 চার, চারি	9 নয়	14 চৌদ্দ	19 উনিশ
5 পাঁচ	10 দশ	15 পনের	20 বিশ

Instead of বিশ for 20, কুড়ি is very commonly used colloquially.

21 একুশ	27 সাতাইশ	33 তেত্রিশ
22 বাইশ	28 আটাইশ	34 চৌত্রিশ
23 তেইশ	29 উনত্রিশ	35 পঁয়ত্রিশ
24 চব্বিশ	30 ত্রিশ	36 ছত্রিশ
25 পঁচিশ	31 একত্রিশ	37 সাঁইত্রিশ
26 ছাব্বিশ	32 বত্রিশ	38 আটত্রিশ

39 উনচল্লিশ	43 তেতাল্লিশ	47 সাতচল্লিশ
40 চল্লিশ	44 চৌয়াল্লিশ	48 আটচল্লিশ
41 একচল্লিশ	45 পঁয়তাল্লিশ	49 উনপঞ্চাশ
42 বেয়াল্লিশ	46 ছচল্লিশ	50 পঞ্চাশ

For 47 সাততাল্লিশ and for 48 আটতাল্লিশ are also used.

51 একাম	61 একষট্টি	71 একাত্তর
52 বাওয়াম	62 বাষট্টি	72 বাহাত্তর
53 তিপ্পাম	63 তেষট্টি	73 তেহাত্তর
54 চৌয়াম	64 চৌষট্টি	74 চৌহাত্তর
55 পঞ্চাম	65 পঁয়ষট্টি	75 পঁচাত্তর
56 ছাপ্পাম	66 ছয়ষট্টি	76 ছেয়াত্তর
57 সাতাম	67 সাতষট্টি	77 সাতাত্তর
58 আটাম	68 আটষট্টি	78 আটাত্তর
59 উনষাট	69 উনসত্তর	79 উনআশী
60 ষাট	70 সত্তর	80 আশী

Sixty is sometimes written ষাইট and sixty-six ছেযট্টি, so also seventy-six is written ছেহাত্তর.

81 একাশী	88 আটাশী	95 পঁচানবহে
82 বিরাসী	89 উননবহে	96 ছেয়ানবহে
83 তিরাসী	90 নবহে	97 সাতানবহে
84 চৌরাসী	91 একানবহে	98 আটানবহে
85 পঁচাসী	92 বিরানবহে	99 নিরানবহে
86 ছেয়াসী	93 তিরানবহে	100 শত or শো
87 সাতাশী	94 চৌরানবহে	

For eighty-eight the semi-Sanskrit form অষ্টাশী is often heard; and for 100, while the Sanskrit শত is in common use, শো and শয় are also used, the latter especially after the first ten numerals, as এক শো 'one hundred,' etc.

In the writings of authors of the Sanskritizing school it is not

uncommon to find the numerals used in their original Sanskrit form, for which the reader is referred to the Sanskrit grammar.

For 1000 in the literary style the Sanskrit सहस्र is used, but colloquially the Persian هزار with the first vowel lengthened; হাজার is more common. Of the higher numbers, লক্ষ literary or লাক colloquial for 100,000, and কোটি literary or ক্রোর colloquial for 10,000,000 are in common use.

The fractional numbers are পোয়া, চৌগৈ, and শিকি 'a quarter;' তেহাই 'a third;' আধ, অর্ধেক 'half;' তিন পোয়া 'three quarters;' সওয়া 'a quarter more' (from Sansk. স 'with' and পাদিকা 'a quarter'), as সওয়া তিন 'three and a quarter;' দেড় 'one and a half' (from Sansk. দ্ব্যর্ধ, literally 'half from two'); পৌনে 'a quarter less' (from Sansk. পাদ 'a quarter' and জন 'less'), as পৌনে পাঁচ 'a quarter less than five,' i.e. 'four and three quarters;' সাড়ে (which would be more correctly written সাড়ে, from Sansk. স 'with' and অর্ধ 'half') 'a half more,' as সাড়ে চার 'four and a half.' For 'two and a half' the word আড়াই (more correctly আটাঁই from Sansk. অর্ধ 'half' and দ্বয় 'a couple') is used. Distributives are expressed by repeating the noun, as দশ জনকে এক ২ টাকা দেও 'give each of the ten men a rupee,' or 'give the ten men a rupee apiece.'

Numerals always require the noun to be in the singular, as তিন জন 'three persons,' পাঁচ ঘর 'five houses.' When the noun is declined the numeral remains unaltered, as সাত মহাত্মার 'of seven men.'

### B. Ordinals.

The Bengali language has no special forms for ordinals. In modern times since the development of the language, the Sanskrit ordinals have been introduced. They are used in literature and in conversation by educated persons, and under the influence of the schoolmaster are finding their way into the speech of the masses. They would hardly yet, however, be understood by the cultivating and artisan classes generally. The first ten are as follows:—



First	প্রথম	Sixth	ষষ্ঠ
Second	দ্বিতীয়	Seventh	সপ্তম
Third	তৃতীয়	Eighth	অষ্টম
Fourth	চতুর্থ	Ninth	নবম
Fifth	পঞ্চম	Tenth	দশম

From eleventh to twentieth they are the same as the cardinals. From twentieth they are formed by adding তম to the cardinal, or by eliding the final syllable, as বিংশতি 'twenty,' বিংশতিতম or বিংশ 'twentieth.'

In conversation, even among educated persons, the ordinals are often expressed by adding the suffix of the genitive singular to the cardinal, as একের 'first,' দুয়ের 'second,' তিনের 'third,' and so on; thus একের বহিটে দাও 'give me the first book' (on the shelf, etc.) This form is only used with inanimate objects.

The Hindustani ordinals pahilā 'first,' dūsārā 'second,' and tīsārā 'third' are occasionally used slightly corrupted, to suit Bengali pronunciation, as পহেলা, দোসরা, তেসরা.

Colloquially certain words are used with numerals as with substantives to indicate shades of meaning. They are as follows:—

- (a) গোটা, like টা, has a somewhat depreciating meaning; as  
 গোটা পাঁচেক পয়সা দিতে পার Can you give me some four pice  
 or so? implying that it is a trifling sum.  
 গোটা দশেক বাটা হইলে হবে It will suffice if there are some  
 ten cups.

With কত 'how many,' it implies an indefinite number; as গোটা  
 কত ছুটে ছেলে ছারা এটা হয়েছে This has been done by a few  
 mischievous boys.

When the noun is omitted, it is more indefinite still; as গোটা  
 কত হলেই হবে A small number will do, or just a few will suffice.

- (b) শুটি, like টি, indicates approbation; as শুটি পাঁচেক ছেলে  
 চমৎকার গাইলে Some five boys or so sang wonderfully well.

With **কত** it is indefinite; as **গরীব শুটি কত পয়সা পাইবে খুশী হয়** The beggar is happy with just a few pice.

(c) **খান** and **খানি** are used in the same way as with the noun, but **খানি** expresses approbation; as **দুই খানি ছবির ছবি দেখিলাম** I saw two beautiful pictures.

(d) **খান** means 'a piece,' and is used in enumerating articles; as **দুই খান মোহর** Two (pieces) mohars<sup>1</sup>.

**দুই খান কাপড়** Two pieces of cloth.

(e) **গাছ**, literally 'tree,' is used in speaking of long straight things; as

**দাঁড় গাছ বকে ভাল** The oar rows (or works) well.

**তিন গাছ লাঠি** Three sticks.

It will be observed, in some of the above examples, that **এক** is added to numerals. This is always the case when uncertainty is implied. In this position **এক** may be translated 'about;' as **দশেক** 'about ten.'

Vagueness is often indicated by putting together two numbers of very different values; as **বিশ চল্লিশ**, literally 'twenty-forty,' i. e. any number from twenty to forty, or a little more or less. Natives are often vague about their age. A witness will sometimes depose that his age is **দশ পঁচাত্তর** 'ten-fifty,' meaning that he is a man of middle age! So also,

**ছ লাক পাঁচ লাক আমার আয় নাই** My income is not two-five lakhs, i. e. I am not a rich man.

**তঁহার বিশ পঁচাত্তর লাক আয় আছে** His income is twenty-fifty lakhs, i. e. He is a very wealthy man.

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<sup>1</sup> The *mohar*, or more correctly *muhr*, is a gold coin, no longer current, valued generally at sixteen rupees.

## CHAPTER III.

### THE PRONOUN.

#### § 6. PERSONAL PRONOUNS.

THE forms of the personal pronouns are the following:—

##### First Person.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	আমি 'I'	আমরা 'we'
Acc.	{ আমাকে	আমাদিগকে
Dat.		
Instr.	{ আমাতে	আমাদের কর্তৃক
	{ আমার দ্বারা etc.	আমাদের দ্বারা
	{ আমা কর্তৃক etc.	etc.
Abl.	আমা হইতে	আমাদের হইতে
Gen.	আমার	আমাদের or আমাদিগের
Loc.	আমায়, আমাতে	আমাদিগেতে

In the instr. sing. the postpositions কর্তৃক, করণক, and দ্বারা are affixed to the form আমা, while দ্বারা requires the form আমার.

In all the cases of the plural the postpositions may be affixed to আমা or আমার; thus one may say আমাদিগের or আমার-দিগের, the latter form is more common in Western Bengal.

The above form of the pronoun of the first person is that used in literature and colloquially by all correct speakers. *Ami* is, however, by origin, the plural, and has by long use been so identified

with the singular, that a new plural, *āmarā*, has been created for use when it is required to bring out the sense of plurality more clearly.

The old nominative is still in use, though it is now considered vulgar, and is only heard among the lower orders, or in very familiar conversation, in addressing servants and inferiors. It too has had a new plural invented for it, so completely has all perception of *āmi* being the real plural of *mui* died out. It runs thus:—

	<i>Singular.</i>	<i>Plural.</i>
Nom.	মুই 'I'	মোরা
Acc.	} মোকে, মোরে	মোদের
Dat.		
Gen.	মোর	মোদের

No other cases are in use, and it will be observed that in the plural the form of the genitive is used for the acc. and dat. also. In the singular, too, the gen. মোর is occasionally used for the acc. and dat.

### Second Person.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	তুমি 'thou'	তোমরা 'ye'
Acc.	} তোমাকে	তোমাদিগকে
Dat.		
Instr.	তোমাতে	তোমাদের কর্তৃক
	তোমার দ্বারা etc.	তোমাদের দ্বারা
	তোমা কর্তৃক etc.	etc.
Abl.	তোমা হইতে	তোমাদের হইতে
Gen.	তোমার	তোমাদের, তোমাদিগের
Loc.	তোমায়, তোমাতে	তোমাদিগেতে

Here, also, there is the old singular, now esteemed vulgar, with a modern plural fitted to it, thus

	<i>Singular.</i>	<i>Plural.</i>
Nom.	তুই 'thou'	তোরা
Acc.	{ তোকে, তোরে	তোদের
Dat.		
Gen.	তোর	তোদের

The remarks regarding the first person apply to the second person also.

In addressing superiors or equals in rank, and generally in the conversation of respectable persons of all classes, neither তুমি nor তুই are used. In their place is used আপনি (from Sansk. आत्मन् 'self'), meaning literally 'self,' but used also to mean 'your honour,' 'your honourable self,' and such like, just as in Hindi *āp*. The student must be very careful always to use *āpani* when addressing gentlemen or respectable people of any class, as the use of *tumi*, except to servants, relations, or very humble people, is regarded almost as an insult.

When used to mean 'self,' i.e. 'myself, thyself, himself,' etc., *āpani* is thus declined :

	<i>Singular.</i>	<i>Plural.</i>
Nom.	আপনি	আপনারা
Acc.	{ আপনাকে	আপনাদিগকে
Dat.		
	etc.	etc.

But when implying 'your honour' it may take in nom. plur. the form আপনকারা, gen. sing. আপনকার, and so in the other cases.

আপনি, when used respectfully, takes the verb in the third person; as আপনি উত্তর দিবেন Your honour will give an answer.

When it is wished to express still greater respect, the word মহাশয় 'gentleman, Sir,' is used, also with the verb in the third person plural; as মহাশয় সেখানে যাইবেন কি না Will you go there or not, Sir?

## Third Person.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	তিনি 'he,' 'she'	তাহারা 'they'
Acc.	{ তাহাকে	তাহাদিগকে
Dat.		
	{ তাহাতে	তাহাদের কৰ্ত্ত্বক
Instr.	{ তাহার দ্বারা etc.	তাহাদের দ্বিয়া etc.
Abl.	তাহা হইতে	তাহাদের হইতে
Gen.	তাহার	তাহাদের, তাহাদিগের
Loc.	তাহাতে, তাহায়	তাহাদিগেতে

The old singular, now considered vulgar, is

Nom.	সে 'he,' 'she'	তাহারা 'they'
Gen.	তাহার তার	তাদের
Acc.	{ তাহাকে, তাকে	
Dat.		
Loc.	তাতে, তাহায়, তার	তাদের

It will be observed that the forms of the oblique cases differ only from the higher form by omission of the *chandrabindu*, or nasal sign.

'It' is expressed by সে, and its inflection তাহা, generally contracted to তা. In this sense সে is used in correct language.

There is no possessive pronoun, the genitive of the personal pronouns is used, as আমার ঘর 'my house,' তোমার নাম 'thy name.'

## § 7. OTHER PRONOUNS.

The other pronouns are strictly analogous in form and declension to the personal pronouns. The type of তিনি may be taken as a model for all; thus

1. Near demonstrative:—ইনি 'this,' inflection ইহা; vulgar এ. inflect. ইহা.

2. Remote demonstrative:—উনি ‘that,’ inflect. উঁহা; vulgar ও, inflect. উহা.

3. Relative:—যিনি ‘whoever,’ inflect. যাঁহা; vulgar যে, inflect. যাহা.

4. Correlative:—তিনি (given above).

5. Interrogative:—(a) কে ‘who?’ inflect. কাঁহা; vulgar কে, inflect. কাহা.

(b) কি ‘what?’ inflect. কাহা. Besides the regular form কাহা, কি has also an inflection কিসে used in certain cases only; as Acc., Dat. কিসে, Instr. কিসের দ্বারা or কি দিয়া, Loc. কিসেতে, Abl. কিসে থেকে or কি হইতে.

There is also an interrogative form কোন্ used only with nouns; as কোন্ স্থানে যাইতেছ To what place are you going?

6. Indefinite:—কেহ ‘any one,’ inflect. কাহা; to which is added the vowel ও very lightly pronounced; as Acc. কাহাকেও, Gen. কাহারও or কাহারো, etc. It is used both for singular and plural, if, indeed, it can be said to have a plural. কিছু ‘anything.’

কোন (to be distinguished from কোন্ ‘which?’), ‘some, any,’ is indeclinable.

The pronouns এ, ও, সে often have an ই added to them, as এই or ঐ, ওই, সেই; this conveys a certain emphasis, as ‘this very one,’ etc. In the genitive plural for ইহাদের and উহাদের the contractions এঁদের and ওঁদের are used colloquially by all classes.

These pronouns also take the additional syllables টা, টি, like nouns. The inflectional terminations are placed *after* these additions, as Gen. এটার; কোনটার; Loc. এটাতে, এটায়; কোনটাতে.

There are also many compound pronouns which must be learnt from practice, such as যে কেহ ‘whosoever,’ যে কোন *id.*, যে কিছু ‘whatsoever,’ যে সকল ‘all who,’ etc.

The adjective in Bengali being indeclinable, it follows that whenever any one of the above pronouns is used as an adjective, it becomes indeclinable. When used adjectivally the forms এ, ও, সে, and যে are used, not ইনি, উনি, তিনি, or যিনি; as

এ পণ্ডিত কোথা থাকেন Where does this Pandit live?

ও বালক কে ডাক Call that boy.

সে ফুলগুলি তুমি কোথা পাইয়াছিলে Where did you find those flowers?

সে যে কি লোক তাহা আমি বলিতে পারি না What caste he may be I cannot say.

More usually in this connexion the forms with **ই** added are used, as **ঐ**, **ওই**, etc.

As possessive, meaning '(my, thy, his) own,' **আপনি** 'self' may be used in the genitive **আপনার**, or in the stem form **আপন**; as **আপন ঘর যাও** Go to your own house.

In the sense of 'own' is also used **নিজ**, as **ঐ আমার নিজের ঘর** 'this is my own house;' but when used as a substantive, meaning '(my, thy, him) self,' it takes the form **নিজে**, as **নিজে কাজ করিল** 'he did the work himself.' In this sense it is declined like other pronouns, though in the singular only.

The Persian word **خود** 'self,' written **খোদ**, is also frequently used in the same way as **নিজ**. It is considered as respectful, and may be used in addressing superiors; as **চাকর বাকরের কথায় কি হয় খোদ কি বলেন** What matters the talk of servants, what do you yourself say, Sir?

**আপনি**, **নিজে**, and **খোদ** are sometimes for distinctness sake added to the pronoun of the person to which they refer, and are then put in the same case as the personal pronoun; as **তাহার আপনার** (or **নিজের**) **বিষয় তিনি রক্ষা করিতে পারেন** 'he can take care of his own property,' where emphasis is laid on 'own.'

**অমুক** and the Arabic **فلان**, corrupted to **ফলানা**, answer to English 'so and so,' and are used where the name of the person or place referred to is omitted; as **নাম অমুক, জাতি অমুক, ঘর অমুক** Name, so and so; caste, such and such; residence, so and so.

In the literary style, and especially in poetry, parts of the Sanskrit personal pronouns are not infrequently used; as, for instance,



the bases of the pronouns of the first and second persons, and some of the cases. The full declension of these pronouns belongs to Sanskrit grammar, but the most generally used forms are here given :

Base **म॑** or **अ॒न्यद्** 'I' or 'we' **म॑** 'of me' **मा॒म्** 'me' **मे** 'to me.'  
 „ **तू॑** or **ह॒न्यद्** 'thou' or 'ye' **त॒व** 'of thee' **त॒वा॒म्** 'thee' **ते** 'to thee.'

The forms of the base are used in composition only; as **म॑** **प॒त्र** 'my son,' **अ॒न्यद्** **गृ॒ह** 'our house.'

The pronoun of the third person (nom. sing. neut.) **त॑** is also used for **ति॒नि** 'he, that,' only in composition; as **त॑** **क॒ाली॒न** 'belonging to that time,' **त॑** **द्वारा** 'by means of that.' Other words so used are **अ॒** 'self,' and **उ॒व॑** 'your honour.'

From **म॑**, **अ॒न्यद्**, and the others, are formed possessive adjectives; thus

**म॑** **दी॒य** 'mine'    **तू॑** **दी॒य** 'thine'    **त॑** **दी॒या** 'his' or 'its.'  
**अ॒न्यदी॑य** 'ours'    **ह॒न्यदी॑य** 'yours'    **स्वी॑य** 'one's own.'

Occasionally also the Sanskrit word **आ॒त्म॒न** 'self' (the origin of **आ॒प॒नि**) is used by some writers, and is even declined; as Acc. **आ॒त्म॒ना॒কে**, Gen. **আত্মার**; but this is rare. In composition the shortened form **আত্ম** is found in some words of rather frequent use, such as **আত্ম** **রক্ষা** 'self-preservation,' **আত্ম** **হত্যা** 'suicide.' **স্বয়ং** (pronounced *shōyōng*) 'self,' though a pure Sanskrit word, is often used both in literature and in the higher conversational style. It is used with pronouns of all persons, and in all cases, and is indeclinable; thus

**তিনি এখানে স্বয়ং আসিয়াছিলেন** He came here himself.

**তঁাহারা স্বয়ং সেখানে যাইবেন** They will go there themselves.

**তঁাহাকে স্বয়ং যাইতে হইবে** They will have to go in person.

## CHAPTER IV.

### THE VERB.

#### § 8. CONJUGATION.

THE verb is as simple as the noun. There is only one conjugation, and there are, strictly speaking, no irregular verbs, though some few verbs in the commonest every-day use are so much contracted as to have at first sight the appearance of irregularity. On examination, however, it will be found that they are perfectly regular.

The grammarians distinguish between transitive and intransitive verbs. This distinction, however, is only of importance in the construction of sentences, the conjugation being the same in both cases.

There are nine tenses in the ordinary verb, and in each tense two numbers, singular and plural, in each number three persons. As a natural result of the rejection of the old singular of the personal pronouns, the old singular of the verb has also been rejected, and like the old singular of the pronouns is considered vulgar. It is, however, given in the paradigmas below for completeness sake, as it is frequently heard among peasants and labourers<sup>1</sup>. The third person singular, however, is used both in polite speech and in literature.

It is usual to give the verb in dictionaries under the form of the verbal noun in *৷* (or after gutturals *ণ*). In this view there are three classes of verbs, ending respectively in *অন*, *ওন*, and *আন*; thus

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<sup>1</sup> In adopting this course, I rely on the authority of Sarkār, as well as on the morphological facts of the case.

1st বলান to speak.	করণ to do.
2nd হওন to be.	যাওন to go.
3rd গড়ান to make.	পাকান to cook.

The third form comprises active verbs formed from intransitives, and causal verbs. The active verb formed from an intransitive is, it will be observed, itself a kind of causal. Thus the neuter পাকন means 'to be ripe, to be cooked,' while the active পাকান 'to ripen, to cook,' means literally 'to cause to be ripe or cooked,' i.e. 'to cook.'

There is, as mentioned above, practically no difference in the conjugation of these three classes; but the ও of the second class not being a part of the root, disappears in conjugation, giving rise in one or two instances to peculiarities of spelling, which will be noticed in their proper place. The long আ of the third class, whether active or causal, is never elided, but retains its place throughout the conjugation.

In some cases the formation of a transitive from an intransitive verb, and that of a causal from a transitive, is effected, not by adding the characteristic আ to the root, but by change of the root vowel. In these cases অ becomes আ, ই becomes এ, and উ becomes ও; in the two latter instances the final আ is also added; as

পড়ন fall, lie.	পাড়ন throw down, fell, lay.
জ্বলন burn, blaze.	জ্বালন kindle, enflame.
লাড়ন stir, move.	লাড়ন shake, remove.
লিখন write.	লেখান cause to write.
ফুটন to burst (intr.).	ফোটান to burst (tr.).

In the literary and higher styles numerous verbs are formed by adding the verb করণ 'to do' to a Sanskrit noun; as দৃষ্টি করণ 'to see,' পরিশ্রম করণ 'to labour.' In these cases the noun remains unchanged throughout all tenses, the verb alone being inflected.

### Auxiliaries.

Bengali, being analytical in type, makes considerable use of auxiliary verbs in its conjugation. Some of these are defective, only

having two or three tenses, while others are complete. The ordinary auxiliaries are *আছে* 'is,' *হইবে* 'to be, or become,' *যাইবে* 'to go,' *কর* 'to do,' *থাক* 'to remain.' *আছে* is defective, having only a present and an imperfect. They are thus conjugated:—

Singular.		PRESENT.		Plural.	
যুই	আছি	I	am.	আমরা	আছি we are.
তুই	আছিস্	thou	art.	তোমরা	আছ ye are.
সে	আছে	he	is.	তঁাহারা	আছেন they are.

Singular.		IMPERFECT.		Plural.	
যুই	ছিলাম	I	was (হু, লুম) <sup>1</sup> .	আমরা	ছিলাম we were.
তুই	ছিলি	thou	wast.	তোমরা	ছিলে ye were.
সে	ছিল	he	was.	তঁাহারা	ছিলেন they were.

The imperfect *ছিলাম* is shortened from *আছিলাম*, etc., which was used down to the end of the last century, and may be used *metri gratiâ* in poetry even at the present time.

The method of using the various persons of the singular and plural, which of them are admitted in correct language and which are considered vulgar, will be discussed under the regular verb.

The other auxiliaries being complete follow the type of the regular verb, which here follows.

### Regular Verb.

Root *কর* 'do' (Sanskrit *কृ*).

#### I. INDEFINITE PRESENT OR AORIST.

*I do, may do, etc.*

Singular.		Plural.	
1.	করি		করি
2.	করিস্		কর
3.	করে		করেন্

<sup>1</sup> See p. 47, § 9, il.

2. DEFINITE PRESENT.

*I am doing.*

<i>Singular.</i>	<i>Plural.</i>
1. করিতেছি	করিতেছি
2. করিতেছিস্	করিতেছ
3. করিতেছে	করিতেছেন

3. IMPERFECT.

*I was doing.*

1. করিতেছিলাম (মু, তুমি) <sup>1</sup>	করিতেছিলাম্
2. করিতেছিলি	করিতেছিলে
3. করিতেছিল	করিতেছিলেন

4. INDEFINITE PERFECT.

*I did.*

1. করিলাম (মু, তুমি) <sup>1</sup>	করিলাম
2. করিলি	করিলে
3. করিল (লোক)	করিলেন

5. DEFINITE PERFECT.

*I have done.*

1. করিয়াছি	করিয়াছি
2. করিয়াছিস	করিয়াছ
3. করিয়াছে	করিয়ছেন

6. PLUPERFECT.

*I had done.*

1. করিয়াছিলাম (মু, তুমি) <sup>1</sup>	করিয়াছিলাম্
2. করিয়াছিলি	করিয়াছিলে
3. করিয়াছিল	করিয়াছিলেন

<sup>1</sup> See p. 47, § 9, ii.

## 7. FUTURE.

*I shall do.*

<i>Singular.</i>	<i>Plural.</i>
1. করিব	করিব
2. করিবি	করিবে
3. করিবে (করিবেক)	করিবেন

## 8. IMPERATIVE.

*Do thou.*

1. (করি)	(করি)
2. কর	কর
3. করুক	করুন

9. CONDITIONAL (*also* HABITUAL).*(If) I do, also I used to do.*

1. করিতাম	করিতাম
2. করিতিস্	করিতে
3. করিত	করিতেন

These are the ordinary tenses of the simple regular verb. The following additional tenses may be formed by employing the auxiliary verb থাক্ 'to remain,' with the past participle of the primary verb :—

1. করিয়া থাকি I continue to do, I usually do.
2. করিয়া থাকিলাম I continued doing, I went on doing.
3. করিয়া থাকিব I shall continue to do.
4. করিয়া থাক Go on doing.
5. করিয়া থাকিতাম I used always to do.

It will be observed that some of the forms above given are very long, they are consequently much shortened in ordinary conversation, even by the educated classes. Thus

for করিতেছে is used করচে kōr'chche,  
 „ করিয়াছে „ করেছে kōrechhe,

and so with the other tenses. To pronounce these words in full as 'kōritechhe' or 'kōriyāchhe' would be regarded as affected and ridiculous. These contractions are used in all the verbs in the language. Thus

dekh'chche, *not* dekhitechhe, 'he is seeing;'

jāchche, *not* jāitechhe, 'he is going,' etc.

The language is not rich in participles, nor is much use made of those that exist, except in composition. They are as follows:—

Present Participle	করিতে 'doing,' also used as infinitive 'to do.'
Past Participle	করিয়া 'done.'
Conjunctive Past Part.	করিলে 'having done.'
Verbal Noun	করণ 'the act of doing.'
„	করা 'doing.'
„	করিবা 'doing.'

Illustrations of the way in which these forms are used will be found below, page 47, § 9.

The passive is formed by adding the tenses of the verb যা 'to go' to the verbal noun করা. Thus (the first person only is given):

1. Indefinite Present করা যাই
2. Definite Present করা যাইতেছি
3. Imperfect করা যাইতেছিলাম
4. Indefinite Perfect করা গেলাম
5. Definite Perfect করা গিয়াছি
6. Pluperfect করা গিয়াছিলাম
7. Future করা যাইবে
8. Imperative করা যাই
9. Conditional করা যাইতাম

It will be observed that the forms of the verb যা, given in tenses 4, 5, and 6, are different from the rest. This is, in fact, the only

point in which there exists any irregularity in the Bengali verb. The past participle of যা, with which tenses 5 and 6 are compounded, is গিয়া instead of যাইয়া<sup>1</sup>, and the indefinite perfect is গেলাম instead of যাইলাম.

[In this respect, Bengali agrees with all the modern languages of the group in retaining a form derived from the Sanskrit Passive Participle गत, Prakrit गन्तो or गयो.]

Another method of forming the passive, which is much used in literature, consists in adding the forms of the verb হওন to the perfect participle of Sanskrit verbs.

The following are a few of the most frequently used of these participles, with the Sanskrit verb to which they belong. For others the dictionary should be consulted.

<i>Root.</i>	<i>Participle.</i>
কৃ do.	কৃত done.
ধৃ hold.	ধৃত held.
রুধ stop.	রুহ stopped.
বদ speak.	উদিত spoken.
হু be.	হৃত been.
গম্ go.	গত gone.
দৃশ see.	দৃষ্ট seen.
যুজ join.	যুক্ত joined.
অ (causal অর্পয়) entrust.	অর্পিত entrusted, handed over.
দা give.	দত্ত given.
স্থ stand.	স্থিত stood.
বহ say.	উক্ত said.
পূর (পূ) fill.	পূর্ণ full, filled.
ভিদ break.	ভিন্ন divided, separate.

<sup>1</sup> In Western Bengal the form যাইয়া is used instead of গিয়া. The same takes place also sometimes in poetry.



ভ্রম্ wander.

ভ্রান্ত confused, mistaken.

সুধ্ be pure.

সুহ pure.

They are conjugated thus:

Indefinite Present ধৃত হই I am seized.

Indefinite Perfect ধৃত হইলাম I was seized.

Definite Perfect ধৃত হইয়াছি I have been seized.

The participle remaining unchanged throughout.

There is a very numerous class of Sanskrit verbs compounded with a preposition used in this way. Indeed, it is only by the almost unrestricted employment of such words that an originally poor language, like Bengali, is able to find tenses for the expression of the higher and more complex ideas. The same process has taken place in our own language, where Latin participles are largely used to form verbs. It is impossible, within the limits of this work, to give a list of all the Sanskrit words so employed; they will be found in the dictionary.

The causal is formed by adding *ā* to the root, thus from কর 'do,' causal কর্ণা. Verbs which end in *ā* in the active, take another *ā*, which is separated from the *ā* of the root by the peculiar Bengali combination ওয় = *w* (see § 2. B. page 8), thus যা 'go,' causal যাওয়া. The *ā* of the causal remains throughout all the tenses; thus

1. Indefinite Present কর্ণাই

2. Definite Present কর্ণাইতেছি

4. Indefinite Perfect কর্ণাইলাম

etc.

Although, as previously mentioned, there are no irregular verbs, yet there are one or two much used verbs which undergo so much contraction, and occasionally also vowel change, in the mouth of the people, that it may be well to give some of the tenses as a guide to the student.

হওন 'to be' (contracted from হা).

	<i>Singular.</i>	<i>Plural.</i>
1. Indefinite Present	1. হই	হই
	2. হইস	হও
	3. হয়	হন
2. Definite Present	হইতেছি	
3. Indefinite Perfect	হইলাম	
7. Future	হইবে	

Colloquially this verb undergoes the following contractions:

হইতেছে is pronounced হকে hōchhe.

হইয়াছে „ „ হয়েছে hōyechhe.

হইল „ „ হল hōlō.

হইবে „ „ হবে hōbe.

The verb দেওন 'to give' is very much contracted, as follows :

	<i>Singular.</i>	<i>Plural.</i>
1. Indefinite Present	1. দেই or দি	দেই or দি
	2. দিস	দেও or দাও
	3. দেয়	দেন
2. Definite Present	দিতেছি (pronounced দিকে)	
3. Definite Perfect	দিয়াছি	
4. Indefinite Perfect	দিলাম	
7. Future	দিব	
Infinitive	দিতে	
Past Participle	দিয়া	
Conjunctive Past Part.	দিনে	
Imperative	1. দেই or দি	1. দেই or দি
	2. দে	2. দেও or দাও
	3. দেউক or দিউক	3. দেউন or দিউন

The verb নেওন 'to take' is conjugated precisely as দেওন.

Colloquially **দেই** is rare, **দি** is generally used. In the imperative **দেউক** and **দেউন** also are rare, **দিক** and **দিন** being used.

The verb **আইসন** 'to come' generally omits the **ই**, and in some cases the **স**; thus

Indefinite Present

<i>Singular.</i>	<i>Plural.</i>
1. <b>আসি</b>	<b>আসি</b>
2. <b>আসিস্</b>	<b>আইস</b>
3. <b>আইসে</b> or <b>আসে</b>	<b>আইসেন</b> or <b>আসেন</b>

Indefinite Perfect      **আসিলাম** or **আইলাম** pronounced **এলাম**

Conjunctive Past Part. **আসিলে** or **আইলে** pronounced **এলে**

Colloquially **আসে** and the forms which omit the **ই** are used.

## § 9. REMARKS ON THE VERB IN GENERAL.

i. The second person singular (as above remarked) of all the tenses is vulgar, and never heard in polite speech. Nor is the first person of the singular much used by educated persons, though, from its being identical with the first person plural, it is only from the pronoun prefixed that one can tell whether singular or plural is meant.

ii. In the first person singular of tenses 3, 4, and 6, the termination **লাম** is pronounced **লুম** in most parts of Bengal. The old termination **ই** is now archaic and poetical, and is not heard in conversation, except among the lowest classes.

iii. The third person singular of tenses 4 and 7 sometimes has the terminations **লেক** and **বেক** respectively, as **করিলেক** and **করিবেক**. These, however, are not used by correct speakers, and may perhaps be described as provincialisms.

iv. In the imperative, when a somewhat future sense is implied, that is to say, when a person is told to do a thing, not at once, but at some future time, an **ই** is inserted before the termination,

as 2 pers. pl. করিও. This form is also used when a certain amount of deference or politeness is intended, like the termination *iye* of Hindustani (baithiye, dekhiye, etc.). Politeness is also indicated in the third person plural by using the future tense; thus করুন is an absolute command, 'let them do it,' করিবেন 'will they (please) do it.'

v. The indefinite present or aorist is a mere statement of action with only the vaguest idea of time. It thus expresses habit or custom; as

আমি প্রায় এটা করি I generally do this.

তিনি ওখানে বসেন He sits there (i.e. that is his usual seat).

তিনি প্রায় সকালে স্নান করিতে যান He generally goes to bathe early in the morning<sup>1</sup>.

vi. The definite present indicates that the action is being performed at the time of speaking; as

আমি দেখছি তুমি যাও I am seeing (i.e. keeping watch), you may go.

বাবু খাচ্ছেন তুমি এখানে বস The Bābu is eating, you sit here (and wait).

vii. The imperfect is used in the same sense as in English; as আমি তাকে দেখছিলুম কিন্তু সে চলে গেল I was looking at him (i.e. examining him), but he went away.

viii. The indefinite perfect indicates past time, generally, without precisely defining the moment of action; as

আমি যাই খেলুম আর সে চলে গেল I went and ate, and he went away.

তিনি টাকা নিলেন কিন্তু রসিদ দিলেন না He took the money, but did not give a receipt.

সে ধূল আমি ও ছেড়ে দিলুম He seized it, and I let it go.

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<sup>1</sup> In many of these examples the colloquial forms of verbs etc. are given to familiarize the student with their use.

সে আমাকে মারলে আমি পলাই গেলুম He beat me, and I ran away.

ix. The definite perfect expresses the completion of an action; as আমি লিখিছি আপনি পড়ুন I have written it (i.e. I have finished the writing), be pleased to read it.

The pluperfect is often used where in English we should use the indefinite perfect, as in expressing the first of several past actions; as

আমি মাচটা ধরিছিলুম কিন্তু পলাইয়া গেল I caught the fish (lit. I had caught), but it escaped. If in this sentence, instead of গেল, we write গিয়াছিল, it would indicate that something else happened after that, as that he caught the fish again.

তিনি যখন শুয়েছিলেন আমি নীচে গেলাম When he fell asleep (lit. had fallen asleep), I went downstairs.

সে যাবার পর আমি ঘুমিয়াছিলাম After he went away (i.e. after his going), I went to sleep (lit. I had gone to sleep), implying that something else happened after that.

x. The future is used as in English.

xi. The conditional requires যদি 'if,' যখন 'when,' or some similar word before it, and in the subjunctive clause তবে, তা হইলে 'then, in that case,' or some similar word; as তিনি যদি থলিটা দিতেন তা হইলে আমি ধরিতাম 'If he had given me the bag, then (lit. that having been) I would have held it.' This phrase তাহা হইলে, contracted to তা হলে, is of very frequent occurrence, and is pronounced so rapidly as to sound like two syllables only, *tā'le*.

Without যদি this tense indicates habit or custom; as তিনি প্রায় কেনিভেন আমি প্রায়ই তুলিতুম He used generally to throw it away, and I used to pick it up.

xii. The correct use of the indefinite and definite perfects, and of the pluperfect, is very difficult to acquire, as it differs very much from the English use of those tenses. Whenever an action has taken place, ever so recently, it is expressed by a past tense of some sort, in contrast to the English idiom, which regards events



The king having seen him, said 'to-day I cannot go.' Here it is the king who both sees and speaks.

রামকে না দেখিলে আমার মনে বড় কষ্ট হয় Not having seen Rām, in my mind there is great distress. Here 'I,' understood, is the subject of 'having seen,' but কষ্ট 'distress' is the subject of the finite verb হয়.

With the conjunction ও added, the participle in -ile means 'even though,' 'although,' as থাইলে ও তিনি রাজী নন 'Even though he has eaten, he is not content.' The phrase এই জিনিস্ কলিকতায় দেখিলে ও দেখিতে পাওয়া যায় is idiomatic, and hardly translatable. It means 'that article or that kind of stuff may be found in Calcutta by searching' (lit. 'having seen is found to see'). This implies that the article is rare, but may be found in some shops with a good deal of searching for it. So also খোজিলে ও খোজিতে পারি 'Even having searched, I can search,' implying that he does not think he will find it, but he has no objection to hunt for it.

xvi. The three verbal nouns করা, করিবা, and করণ are not used indifferently. To indicate the act of doing, the first is employed; thus

হত্যা করা মহাপাপ The committing of murder is a great sin.

তোমার এরূপ করিয়া বলা উচিত হয় না For you to speak in this way is not proper (lit. the speaking of you).

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করিবা is only used in the genitive case, usually with the post-position জন্তে 'for the sake of,' or another noun; as

আত্মহত্যা করিবার সময় তাহার জ্ঞান ছিল না At the time of (his) committing suicide he was not in his right mind.

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আমি দেখিবার জন্তে আসিলাম I came to see (lit. for the sake of seeing).

রোগীর পথ্য দেয়ার জন্ত যেতে হবে I must go to give the patient his food.

point in which there exists any irregularity in the Bengali verb. The past participle of যা, with which tenses 5 and 6 are compounded, is গিয়া instead of যায়েয়া<sup>1</sup>, and the indefinite perfect is গেলাম instead of যায়েলাম.

[In this respect, Bengali agrees with all the modern languages of the group in retaining a form derived from the Sanskrit Passive Participle गत, Prakrit गद्यो or गयो.]

Another method of forming the passive, which is much used in literature, consists in adding the forms of the verb হওন to the perfect participle of Sanskrit verbs.

The following are a few of the most frequently used of these participles, with the Sanskrit verb to which they belong. For others the dictionary should be consulted.

<i>Root.</i>	<i>Participle.</i>
কৃ do.	কৃত done.
ধৃ hold.	ধৃত held.
রুধ্ stop.	রুদ্ধ stopped.
বদ্ speak.	উদিত spoken.
ভূ be.	ভূত been.
গম্ go.	গত gone.
দৃশ্ see.	দৃষ্ট seen.
যজ্ join.	যুক্ত joined.
অ (causal অর্পয়) entrust.	অর্পিত entrusted, handed over.
দা give.	দত্ত given.
স্থা stand.	স্থিত stood.
বচ্ say.	উক্ত said.
পূর্ণ (পূ) fill.	পূর্ণ full, filled.
ভিদ্ break.	ভিন্ন divided, separate.

<sup>1</sup> In Western Bengal the form যায়েয়া is used instead of গিয়া. The same takes place also sometimes in poetry.



ভ্রম্ wander.

ভ্রান্ত confused, mistaken.

শুধ্ be pure.

শুদ্ধ pure.

They are conjugated thus:

Indefinite Present ধৃত হই I am seized.

Indefinite Perfect ধৃত হইলাম I was seized.

Definite Perfect ধৃত হইয়াছি I have been seized.

The participle remaining unchanged throughout.

There is a very numerous class of Sanskrit verbs compounded with a preposition used in this way. Indeed, it is only by the almost unrestricted employment of such words that an originally poor language, like Bengali, is able to find tenses for the expression of the higher and more complex ideas. The same process has taken place in our own language, where Latin participles are largely used to form verbs. It is impossible, within the limits of this work, to give a list of all the Sanskrit words so employed; they will be found in the dictionary.

The causal is formed by adding *ā* to the root, thus from **কর** 'do,' causal **করা**. Verbs which end in *ā* in the active, take another *ā*, which is separated from the *ā* of the root by the peculiar Bengali combination **ওয়= w** (see § 2. B. page 8), thus **যা** 'go,' causal **যাওয়া**. The *ā* of the causal remains throughout all the tenses; thus

1. Indefinite Present **করাই**

2. Definite Present **করাইতেছি**

4. Indefinite Perfect **করাইলাম**

etc.

Although, as previously mentioned, there are no irregular verbs, yet there are one or two much used verbs which undergo so much contraction, and occasionally also vowel change, in the mouth of the people, that it may be well to give some of the tenses as a guide to the student.

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1. Indefinite Present **করাই**
  2. Definite Present **করাইতেছি**
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- etc.

Although, as previously mentioned, there are no irregular verbs, yet there are one or two much used verbs which undergo so much contraction, and occasionally also vowel change, in the mouth of the people, that it may be well to give some of the tenses as a guide to the student.

হওন 'to be' (contracted from হোঁ).

	<i>Singular.</i>	<i>Plural.</i>
1. Indefinite Present	1. হই	হই
	2. হইস	হও
	3. হয়	হন
2. Definite Present	হইতেছি	
3. Indefinite Perfect	হইলাম	
7. Future	হইব	

Colloquially this verb undergoes the following contractions:

হইতেছে	is pronounced	হচ্চে	hōchche.
হইয়াছে	„ „	হয়েছে	hōyechhe.
হইল	„ „	হল	hōlō.
হইবে	„ „	হবে	hōbe.

The verb দেওন 'to give' is very much contracted, as follows:

	<i>Singular.</i>	<i>Plural.</i>
1. Indefinite Present	1. দেই or দি	দেই or দি
	2. দিস	দেও or দাও
	3. দেয়	দেন
2. Definite Present	দিতেছি (pronounced দিচ্চে)	
3. Definite Perfect	দিয়াছি	
4. Indefinite Perfect	দিলাম	
7. Future	দিব	
Infinitive	দিতে	
Past Participle	দিয়া	
Conjunctive Past Part.	দিলে	
Imperative	1. দেই or দি	1. দেই or দি
	2. দে	2. দেও or দাও
	3. দেউক or দিউক	3. দেউন or দিউন

The verb নেওন 'to take' is conjugated precisely as দেওন.

Colloquially দেই is rare, দি is generally used. In the imperative দেউক and দেউন also are rare, দিক and দিন being used.

The verb আইসন 'to come' generally omits the ই, and in some cases the স; thus

Indefinite Present

<i>Singular.</i>	<i>Plural.</i>
1. আসি	আসি
2. আসিস্	আইস
3. আইসে or আসে	আইসেন or আসেন

Indefinite Perfect      আসিলাম or আইলাম pronounced এলাম

Conjunctive Past Part. আসিলে or আইলে pronounced এলে

Colloquially আসে and the forms which omit the ই are used.

## § 9. REMARKS ON THE VERB IN GENERAL.

i. The second person singular (as above remarked) of all the tenses is vulgar, and never heard in polite speech. Nor is the first person of the singular much used by educated persons, though, from its being identical with the first person plural, it is only from the pronoun prefixed that one can tell whether singular or plural is meant.

ii. In the first person singular of tenses 3, 4, and 6, the termination লাম is pronounced লুম in most parts of Bengal. The old termination ই is now archaic and poetical, and is not heard in conversation, except among the lowest classes.

iii. The third person singular of tenses 4 and 7 sometimes has the terminations লেক and বেক respectively, as করিলেক and করিবেক. These, however, are not used by correct speakers, and may perhaps be described as provincialisms.

iv. In the imperative, when a somewhat future sense is implied, that is to say, when a person is told to do a thing, not at once, but at some future time, an ই is inserted before the termination,

as 2 pers. pl. করিও. This form is also used when a certain amount of deference or politeness is intended, like the termination *eye* of Hindustani (baithiye, dekhiye, etc.). Politeness is also indicated in the third person plural by using the future tense; thus করুন is an absolute command, 'let them do it,' করিবেন 'will they (please) do it.'

v. The indefinite present or aorist is a mere statement of action with only the vaguest idea of time. It thus expresses habit or custom; as

আমি প্রায় এটা করি I generally do this.

তিনি ওখানে বসেন He sits there (i.e. that is his usual seat).

তিনি প্রায় সকালে স্নান করিতে যান He generally goes to bathe early in the morning<sup>1</sup>.

vi. The definite present indicates that the action is being performed at the time of speaking; as

আমি দেখছি তুমি যাও I am seeing (i.e. keeping watch), you may go.

বাবু খাচ্ছেন তুমি এখানে বস The Bābu is eating, you sit here (and wait).

vii. The imperfect is used in the same sense as in English; as আমি তাকে দেখছিলুম কিন্তু সে চলে গেল I was looking at him (i.e. examining him), but he went away.

viii. The indefinite perfect indicates past time, generally, without precisely defining the moment of action; as

আমি যাই খেলুম আর সে চলে গেল I went and ate, and he went away.

তিনি টাকা নিলেন কিন্তু রসিদ দিলেন না He took the money, but did not give a receipt.

সে ধূল আমি ও ছেড়ে দিলুম He seized it, and I let it go.

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<sup>1</sup> In many of these examples the colloquial forms of verbs etc. are given to familiarize the student with their use.

সে আমাকে মারলে আমি পলাই গেলুম He beat me, and I ran away.

ix. The definite perfect expresses the completion of an action; as আমি লিখিছি আপনি পড়ুন I have written it (i.e. I have finished the writing), be pleased to read it.

The pluperfect is often used where in English we should use the indefinite perfect, as in expressing the first of several past actions; as

আমি মাচটা ধরিছিলুম কিন্তু পলাইয়া গেল I caught the fish (lit. I had caught), but it escaped. If in this sentence, instead of গেল, we write গিয়াছিল, it would indicate that something else happened after that, as that he caught the fish again.

তিনি যখন শুয়েছিলেন আমি নীচে গেলাম When he fell asleep (lit. had fallen asleep), I went downstairs.

সে যাবার পর আমি ঘুমিয়াছিলাম After he went away (i.e. after his going), I went to sleep (lit. I had gone to sleep), implying that something else happened after that.

x. The future is used as in English.

xi. The conditional requires যদি 'if,' যখন 'when,' or some similar word before it, and in the subjunctive clause তবে, তা হইলে 'then, in that case,' or some similar word; as তিনি যদি থলিটা দিতেন তা হইলে আমি ধরিতাম 'If he had given me the bag, then (lit. that having been) I would have held it.' This phrase তাহা হইলে, contracted to তা হলে, is of very frequent occurrence, and is pronounced so rapidly as to sound like two syllables only, *tā'le*.

Without যদি this tense indicates habit or custom; as তিনি প্রায় ফেলিতেন আমি প্রায়ই তুলিতুম He used generally to throw it away, and I used to pick it up.

xii. The correct use of the indefinite and definite perfects, and of the pluperfect, is very difficult to acquire, as it differs very much from the English use of those tenses. Whenever an action has taken place, ever so recently, it is expressed by a past tense of some sort, in contrast to the English idiom, which regards events

very recently passed as present. Thus 'I understand what you say,' would be আপনি যাহা বলিলেন তাহা আমি বুঝিলাম 'I understood what you said.' The past tense is even used for a future event, when it is so near that it may almost be regarded as having taken place; thus আমাকে ধরিতে আসছেন আমি চলিলাম or চলুম They are coming to seize me, I am off! (lit. I have gone.) No amount of examples would put these idioms clearly before the student, but they are easily acquired by practice.

xiii. On the other hand, some Bengali authors make free use of the historic present, as it is called, expressing past events by the indefinite present. This is, however, hardly yet an established practice of the language, but rather a mannerism peculiar to certain writers.

xiv. The infinitive is by origin a present participle, and retains that sense in some cases, chiefly in phrases where continuance or progressive action is implied; as

মেয়ে মানুষটো কান্দিতে ২ বাড়ী আসিল The woman came home crying as she came (lit. weeping weeping came).

পিতার আহার করিতে ২ অস্থখ হইল Father was taken ill while eating his dinner (lit. food taking taking became unwell).

But far more usual is the infinitive sense; as

শত্রুর তাঁহাকে হত্যা করিতে ভয় নাই The enemy does not fear to murder him.

ছঃখীটা কান্দিতে ঠেকা করেছে The wretched man wanted to weep.

In the phrase দিন থাকিতে কার্য কর 'work while it is day,' থাকিতে is the present participle (lit. day remaining work do), but this usage is rare.

xv. The past participle in ইয়া and that in ইল are both used as conjunctives, i.e. in the sense of 'having done.' The difference between them is, that when the subject of the past participle is the same as that of the finite verb, ইয়া is used, when different ইল; thus

রাজা তাহাকে দেখিয়া বলিলেন আজ আমি যাইতে পারিব না



The king having seen him, said 'to-day I cannot go.' Here it is the king who both sees and speaks.

রামকে না দেখিলে আমার মনে বড় কষ্ট হয় Not having seen Rām, in my mind there is great distress. Here 'I,' understood, is the subject of 'having seen,' but কষ্ট 'distress' is the subject of the finite verb হয়.

With the conjunction ও added, the participle in -ile means 'even though,' 'although;' as খাইলে ও তিনি রাজী নন 'Even though he has eaten, he is not content.' The phrase এই জিনিস্ কলিকতায় দেখিলে ও দেখিতে পাওয়া যায় is idiomatic, and hardly translatable. It means 'that article or that kind of stuff may be found in Calcutta by searching' (lit. 'having seen is found to see'). This implies that the article is rare, but may be found in some shops with a good deal of searching for it. So also খোজিলে ও খোজিতে পারি 'Even having searched, I can search,' implying that he does not think he will find it, but he has no objection to hunt for it.

xvi. The three verbal nouns করা, করিবা, and করণ are not used indifferently. To indicate the act of doing, the first is employed; thus

হত্যা করা মহাপাপ The committing of murder is a great sin.

তোমার এরূপ করিয়া বলা উচিত হয় না For you to speak in this way is not proper (lit. the speaking of you).

পুণ্ড কাৰ্ত্ত করা মহৎ লোকের কৰ্ম্ম The performance of religious actions is the business of great people.

করিবা is only used in the genitive case, usually with the post-position জন্তে 'for the sake of,' or another noun; as

আত্মহত্যা করিবার সময় তাহার জ্ঞান ছিল না At the time of (his) committing suicide he was not in his right mind.

সে যুদ্ধ করিবার উপযুক্ত নয় He is not fitted for fighting.

আমি দেখিবার জন্তে আসিলাম I came to see (lit. for the sake of seeing).

রোগীর পথ্য দেয়ার জন্ত যেতে হবে I must go to give the patient his food.

করণ is a high Sanskrit word, and is only used in composition with other words, as বশীকরণ 'bringing into subjection;' করণার্থে 'for the sake of doing.' In the higher style, such a phrase as করণের জন্তে, instead of করিবার 'for the sake of doing,' is met with, but it can hardly be said to have become current in the language, and is not often heard in ordinary conversation, except among the learned. Even in literature it is generally used in connexion with a Sanskrit noun; as

অহুসন্ধান করণের জন্তে For the sake of making an investigation.

দোষমার্জন করণের জন্তে For the sake of exculpation.

### § 10. REMARKS ON THE DEFECTIVE AND AUXILIARY VERBS.

1. The verb থাক্ 'stop, remain,' is used both singly and as an auxiliary. When used singly, it means to stop or remain, and sometimes to do a thing at intervals. The following sentences, some of which are highly idiomatic, will illustrate its use:—

i. Singly:

তুমি এখানে থাক্ You stop here.

আর থেকে কায় নাই There is no good stopping here (থেকে for থাকিয়া).

আমি ওখানে থাকি বটে কিন্তু কোন খবর রাখি না I do stay there it is true, but I don't notice anything (খবর corrupted from Arabic خَبَر 'news, information').

মাথা থাও সেখানে থেক By my head I pray you stop there! (মাথা থাও lit. 'eat my head!' an expression used by women in urgent supplication—থেক vulgar for থাক).

থেকে থেকে তুই কি বলিস What is it you keep saying every now and then? (lit. 'stopping stopping,' i. e. at intervals).

প্রাণ থাকতে আমি এটা করব না While life lasts I will not do this.

আজি এখানে থাকলুম কাল থাকিব না I have stopped here to-day, but I won't stop to-morrow.

তুই থাকিতে আমার নড়বার জো নাই As long as you stop here it is impossible for me to go away.

যা থাকে কপালে, আমি চলিলাম (চলুম) Whatever befalls I am going (lit. 'whatever remains on my forehead,' from the idea of a man's destiny being written on his forehead).

ii. As an auxiliary :

এটা দোষের বিষয় হলে ও আমি করে থাকি Although it is wrong, I keep on doing it (করে for করিয়া).

তুমি বোধ হয় মাসে ২ তাঁহার কাছে কিছু পাইয়া থাক I believe you get something from him every month.

আমি এই কার্য প্রায় করে থাকতুম I used to do it almost always.

গত রাত্রি আমি শয়ন করিয়া থাকিলাম Last night I slept all night (in answer to a question, What were you doing last night?).

The future থাক, as an auxiliary, expresses uncertainty or probability, not habit; as

আমি এটা করিয়া থাকিব I may have done that (i. e. I daresay I did).

যদি আমি সেখানে গিয়া থাকিতাম তা হলে তার দেখা পাইতাম If I had gone there I should have met him.

আমি প্রায় সংস্কৃত পড়িয়া থাকিতাম কিন্তু এখন পড়ি না I used generally to read Sanskrit, but I do not read it now.

এই কায করিয়া থাক Go on with this work.

It may be added, that থাক is used only in the tenses of which illustrations have been given above.

2. The verb রহ্ 'to stay,' so much used in Hindustani, is not much employed in Bengali, having been almost entirely superseded by থাক্. It is used in poetry, and colloquially in a few phrases, such as

আমি রহিতে পারি না I cannot stop.

আমি এখানে রহিতে চাই I wish to stop here.

করিত কিংবা You can sing.

করিত কিংবা I will not let you sing. lit. I will not allow you sing.

৩. The common word বটে, which is really a verb from Sanskrit ब्रूते 'it becomes', is used only in the present indicative, and is seldom found except in the third person singular. It is regularly conjugated: thus

Singular.	Plural.
১. বটে	বটে
২. বটেন	বটে
৩. বটে	বটেন

It is generally added to verbs in all tenses with the sense of strongly confirming or emphasising an assertion, like the English 'really,' 'indeed,' 'I assure you,' 'certainly.' Thus

আমি এটা করি বটে কিন্তু কোন উপকার পাই না I do it indeed, but I derive no benefit from doing it.

তুমি এটা করুচ বটে কিন্তু কোন কাজে লাগবে না You are doing that no doubt, but nothing will come of it.

আমি সেখানে গিয়াছিলাম বটে কিন্তু তর সঙ্গ লাগে হয় নাই I did indeed go there, but I did not meet with him. lit. did not see with him, or there was not a seeing with him).

এখানে ছিলাম বটে কিন্তু কোথায় গেল বসিতে পারি না Yes! he was here certainly, but I can't say where he has gone.

যাইতে পারি বটে কিন্তু কোন কাজ হয় কি সম্ভব I can go if you wish it, but I doubt if anything will come of it.

এটা হইত বটে যদি আমি এটা করিতাম This would assuredly have happened if I had done so.

It is used singly, to indicate surprise or doubt, as well as strong assertion; as

বটে তুমি কি এটা করুচ What! are you doing this?

বটে তোমার কি এই কাজ What! is this your doing?

বটে তুমি কি সেই What! are you the man? (lit. are you he?)

मिथ्या बल्हे (i) yes 'he is there.

बल्हे ई (क्या कहें) कि ई (ii) indeed 'what is your name? (this is almost untranslatable. It is used in addressing equals or inferiors, and implies a certain amount of doubt or hesitation in asking.)

क्या कहें कि बल्हे Who are you, please?

4. **है** when used as an auxiliary, implies necessity: as **है** **है** 'I, you, he, etc. must go.' When the pronoun is expressed it is put in the dative case: as **आपको** **करिब** **करिब** **है** 'I must work hard' (lit. 'to me labour to do there is'). It is used throughout all the tenses, though some are more rarely used than others: thus **करिब** **है** 'I was obliged to come'; **आपको** **करिब** **है** 'you must sit and wait.' It is used always with the infinitive of the leading verb, as will be seen from the above examples.

5. **आह**, on the contrary, when used with the infinitive of another verb, implies the power to do, or the option of doing, generally with the idea involved that it will be better to do it. Thus **करिब** **आह** means 'you may do,' 'you can do it if you like,' 'you had better do,' as **ख्रिस्तियान** **निगरे** **विधवा** **बिबाह** **करिब** **आह** 'Widow marriage is permitted (or legal) for Christians.' It is, however, not very frequently used.

**है**, when used as an auxiliary, implies that an action was to be done, had to be done, or was necessary for the completion of some affair. **करिब** **है** (to be distinguished from **करिब** **है**, the imperfect of the regular verb) implies 'it remained to be done,' 'it had to be done.' This is also of somewhat rare occurrence.

## § 11. COMPOUND VERBS.

Some verbs, of very frequent use, are added to all other verbs in the language to modify their meaning slightly, thus forming what are called frequentatives, permissives, and so forth. In this case only the latter of the two verbs is conjugated, the former remaining

either in the infinitive or conjunctive participle. The following are the combinations in ordinary use:—

i. **পারণ**. Is added to verbs in the infinitive to indicate 'being able;' thus দেখতে পারি 'I can see;' উঠতে পারে না 'he cannot get up;' তুমি কি যাইতে পারবে 'will you be able to go?' or less literally 'can you go?' The future of this verb is often used where in English the present would be used, as in the last-quoted instance, and as in আমি কিছুই দিতে পারব না 'I cannot give (you) anything.'

ii. **ফেলন**. Literally 'to throw,' is used to imply doing a thing completely, or finishing a thing, or even doing anything very much; as

বালক তুমি এই বেলা খেয়ে ফেল Boy! now eat up (your dinner), meaning 'make haste and finish your meal while I am doing something else.'

হরি ভারী হাত কেটে ফেলেছে Hari has cut his hand very badly (কেটে colloquial for কাটিয়া), as though one said 'he has cut it off and thrown it away!'

iii. **উঠন**. Literally 'to rise,' implies also growth, completion, and is used where in English the preposition 'up' would be employed; as in

আমি তা এক রাত্রে মগ্নেই পেকে উঠিল The mango has ripened in one night, as we might say 'ripened up;' (পেকে colloquial for পাকিয়া.)

ছেলেটা দেখিতে ২ য়ে বড় হয়ে উঠিল The boy has grown up very quickly (lit. while looking at him).

লোকটা এত খাওয়া খেয়ে উঠতে পারিবেন না The people will not be able to eat up all this food.

iv. **পড়ন**. Literally 'to fall,' with verbs of motion, indicates suddenness, hurry, doing anything at once; as

নেমে পড় Come down (quickly)! নেমে = নামিয়া.

চিকিৎসক এক মিনিটের মধ্যে এসে (= আসিয়া) পড়িল The physician came hurrying in in a minute.

তৎক্ষণাৎ অনেক লোক গিয়ে পড়িল Suddenly a lot of people rushed to the spot.

v. দেওন. 'To give,' used in the sense of allowing, suffering, permitting; as

ও রে ছেলেটা কে ফেলে দিস্ না Ho you! don't let the child fall (said to a servant holding a child in his arms).

তোমাকে যাইতে দিব না I will not allow you to go.

vi. যাওন. 'To go' has a peculiar meaning only with the verb চলন; thus তিনি চলিলেন merely means 'he went,' but তিনি চলিয়া গেলেন 'he went away,' i.e. out of sight.

vii. পাওন. Literally 'to find' used to mean succeeding in doing, managing to do a thing; as

তোমাকে দেখতে পাওয়া দায় হই উঠিল It was a difficult matter to get sight of you (lit. the finding to see you rose up a difficulty).

আমি ওখানে গেলে খেতে পাব না If I go there I shall not succeed in earning my living (lit. I shall not find to eat).

viii. লাগন. Sometimes, as in Hindustani, means beginning to do anything; as

আমি তাকে ধরলাম আর শুরু মহাশয় মারিতে লাগিল I seized him and the schoolmaster began to beat him.

Often, however, it has merely the sense of continuance, or simply of doing anything which spreads over some time; as

মা গায় হাত বুলুতে লাগল আর আমি ঘুমুতে লাগিলাম My mother rubbed (went on rubbing) my limbs with her hands and I slept (went on sleeping).

ix. চাই. This word, which is only used in this one form, is said to be the present tense of চা 'to wish.' It looks, however, more like a contraction of the Hindustani چاہی, with which it agrees in

meaning. It is used with the infinitive or verbal noun. The former denotes more urgency than the latter. Thus

মাছ আনিতে চাই নইলে (= না হইলে) খাওয়া হবে না You  
ought to bring some fish, otherwise there will be nothing to eat.

আজ তোমার আমার বাড়ী আসা চাই To-day you ought to  
come to my house.



## CHAPTER V.

### THE PARTICLES.

#### § 12. ADVERBS.

Adverbs are formed either from pronouns or from nouns. The former, or pronominal adverbs, fall into a regular threefold sequence, derived from the five pronominal types, and expressing time, place, and manner. The following table contains the principal words of each type:—

<i>Class.</i>	<i>Time.</i>	<i>Place.</i>	<i>Manner.</i>
Near demonstrative type এ	এবে, এখন now	এখানে, এথা here	এমন in this way, thus
Far demonstrative type ও	wanting	ওখানে, ওথা there	ওমন, অমন in that way
Relative type য (যে)	যবে, যখন when	যেখানে, যথায় where	যেমন, যেন in what manner, as
Correlative type ত (সে)	তবে, তখন then	সেখানে, তথায় there	তেমন in that way, so
Interrogative type ক	কবে, কখন when?	কোথায় where?	কেমন how?

In addition to the above, which are the ordinary colloquial and literary forms, there is a great variety of other forms, which are

very recently passed as present. Thus 'I understand what you say,' would be আপনি যাহা বলিলেন তাহা আমি বুঝিলাম 'I understood what you said.' The past tense is even used for a future event, when it is so near that it may almost be regarded as having taken place; thus আমাকে ধরতে আসছেন আমি চলিলাম or চললাম They are coming to seize me, I am off! (lit. I have gone.) No amount of examples would put these idioms clearly before the student, but they are easily acquired by practice.

xiii. On the other hand, some Bengali authors make free use of the historic present, as it is called, expressing past events by the indefinite present. This is, however, hardly yet an established practice of the language, but rather a mannerism peculiar to certain writers.

xiv. The infinitive is by origin a present participle, and retains that sense in some cases, chiefly in phrases where continuance or progressive action is implied; as

মেয়ে মানুষটো কান্দিতে ২ বাড়ী আসিল The woman came home crying as she came (lit. weeping weeping came).

পিতার আহার করিতে ২ অসুখ হইল Father was taken ill while eating his dinner (lit. food taking taking became unwell).

But far more usual is the infinitive sense; as

শত্রুর তাঁহাকে হত্যা করিতে ভয় নাই The enemy does not fear to murder him.

হুঃখীটা কান্দিতে ইচ্ছা করেছে The wretched man wanted to weep.

In the phrase দিন থাকিতে কার্য কর 'work while it is day,' থাকিতে is the present participle (lit. day remaining work do), but this usage is rare.

xv. The past participle in ইয়া and that in ইলেন are both used as conjunctives, i.e. in the sense of 'having done.' The difference between them is, that when the subject of the past participle is the same as that of the finite verb, ইয়া is used, when different ইলেন; thus

রাজা তাহাকে দেখিয়া বলিলেন আজ আমি যাইতে পারিব না

The king having seen him, said 'to-day I cannot go.' Here it is the king who both sees and speaks.

রামকে না দেখিলে আমার মনে বড় কষ্ট হয় Not having seen Rām, in my mind there is great distress. Here 'I,' understood, is the subject of 'having seen,' but কষ্ট 'distress' is the subject of the finite verb হয়.

With the conjunction ও added, the participle in *-ile* means 'even though,' 'although;' as থাইলে ও তিনি রাজী নন 'Even though he has eaten, he is not content.' The phrase এই জিনিস কলিকতায় দেখিলে ও দেখিতে পাওয়া যায় is idiomatic, and hardly translatable. It means 'that article or that kind of stuff may be found in Calcutta by searching' (lit. 'having seen is found to see'). This implies that the article is rare, but may be found in some shops with a good deal of searching for it. So also খোজিলে ও খোজিতে পারি 'Even having searched, I can search,' implying that he does not think he will find it, but he has no objection to hunt for it.

xvi. The three verbal nouns করা, করিবা, and করণ are not used indifferently. To indicate the act of doing, the first is employed; thus

হত্যা করা মহাপাপ The committing of murder is a great sin.

তোমার এরূপ করিয়া বলা উচিত হয় না For you to speak in this way is not proper (lit. the speaking of you).

পুণ্য কার্য করা মহৎ লোকের কর্ম The performance of religious actions is the business of great people.

করিবা is only used in the genitive case, usually with the post-position জন্তে 'for the sake of,' or another noun; as

আত্মহত্যা করিবার সময় তাহার জ্ঞান ছিল না At the time of (his) committing suicide he was not in his right mind.

সে যুদ্ধ করিবার উপযুক্ত নয় He is not fitted for fighting.

আমি দেখিবার জন্তে আসিলাম I came to see (lit. for the sake of seeing).

রোগীর পথ্য দেয়ার জন্ত যেতে হবে I must go to give the patient his food.

করণ is a high Sanskrit word, and is only used in composition with other words, as বশীকরণ 'bringing into subjection;' করণার্থে 'for the sake of doing.' In the higher style, such a phrase as করণের জন্তে, instead of করিবার 'for the sake of doing,' is met with, but it can hardly be said to have become current in the language, and is not often heard in ordinary conversation, except among the learned. Even in literature it is generally used in connexion with a Sanskrit noun; as

অহুসন্ধান করণের জন্তে For the sake of making an investigation.

দোষমার্জন করণের জন্তে For the sake of exculpation.

### § 10. REMARKS ON THE DEFECTIVE AND AUXILIARY VERBS.

1. The verb থাক্ 'stop, remain,' is used both singly and as an auxiliary. When used singly, it means to stop or remain, and sometimes to do a thing at intervals. The following sentences, some of which are highly idiomatic, will illustrate its use:—

i. Singly:

তুমি এখানে থাক্ You stop here.

আর থেকে কায় নাই There is no good stopping here (থেকে for থাকিয়া).

আমি ওখানে থাকি বটে কিন্তু কোন খবর রাখি না I do stay there it is true, but I don't notice anything (খবর corrupted from Arabic خَبَر 'news, information').

মাথা খাও সেখানে থেকে By my head I pray you stop there! (মাথা খাও lit. 'eat my head!' an expression used by women in urgent supplication—থেক vulgar for থাক).

থেকে থেকে তুই কি বলিস What is it you keep saying every now and then? (lit. 'stopping stopping,' i. e. at intervals).

প্রাণ থাক্তে আমি এটা করব না While life lasts I will not do this.

আজি এখানে থাক্‌নুম কাল থাকিব না I have stopped here to-day, but I won't stop to-morrow.

তুই থাকিতে আমার নড়বার জো নাই As long as you stop here it is impossible for me to go away.

যা থাকে কপালে, আমি চলিলুম (চল্লুম) Whatever befalls I am going (lit. 'whatever remains on my forehead,' from the idea of a man's destiny being written on his forehead).

ii. As an auxiliary:

এটা দোষের বিষয় হলে ও আমি করে থাকি Although it is wrong, I keep on doing it (করে for করিয়া).

তুমি বোধ হয় মাসে ২ তাঁহার কাছে কিছু পাইয়া থাক I believe you get something from him every month.

আমি এই কার্য প্রায় করে থাকতুম I used to do it almost always.

গত রাত্রি আমি শয়ন করিয়া থাকিলাম Last night I slept all night (in answer to a question, What were you doing last night?).

The future থাক, as an auxiliary, expresses uncertainty or probability, not habit; as

আমি এটা করিয়া থাকিব I may have done that (i. e. I daresay I did).

যদি আমি সেখানে গিয়া থাকিতাম তা হলে তার দেখা পাইতাম If I had gone there I should have met him.

আমি প্রায় সংস্কৃত পড়িয়া থাকিতাম কিন্তু এখন পড়ি না I used generally to read Sanskrit, but I do not read it now.

এই কায করিয়া থাক Go on with this work.

It may be added, that থাক is used only in the tenses of which illustrations have been given above.

2. The verb রহ্ 'to stay,' so much used in Hindustani, is not much employed in Bengali, having been almost entirely superseded by থাক্. It is used in poetry, and colloquially in a few phrases, such as

আমি রহিতে পারি না I cannot stop.

আমি এখানে রহিতে চাই I wish to stop here.

রহিতে পার You can stop.

রহিতে দিব না I will not let you stop (lit. I will not give to stop).

3. The curious word বটে, which is really a verb (from Sanskrit वर्त्तते 'it becomes'), is used only in the present indefinite, and is seldom found except in the third person singular. It is regularly conjugated; thus

<i>Singular.</i>	<i>Plural.</i>
1. বটে	বটী
2. বটিস	বট
3. বটেন	বটেন

It is generally added to verbs in all tenses, with the sense of strongly confirming or emphasizing an assertion, like the English 'really,' 'indeed,' 'I assure you,' 'certainly.' Thus

আমি এটা করি বটে কিন্তু কোন উপকার পাই না I do it indeed, but I derive no benefit (from doing it).

তুমি ওটা করুচ বটে কিন্তু কোন কাষে লাগবে না You are doing that no doubt, but nothing will come of it.

আমি সেখানে গিয়াছিলাম বটে কিন্তু তার সঙ্গে দেখা হয় নাই I did indeed go there, but I did not meet with him (lit. did not see with him, or there was not a seeing with him).

এখানে ছিল বটে কিন্তু কোথায় গেল বলিতে পারি না Yes! he was here certainly, but I can't say where he has gone.

যাইতে পারি বটে কিন্তু কোন কাষ হয় কি সন্দেহ I can go if you wish it, but I doubt if anything will come of it.

এটা হইত বটে যদি আমি এটা করিতাম This would assuredly have happened if I had done so.

It is used singly, to indicate surprise or doubt, as well as strong assertion; as

বটে তুমি কি এটা করুচ What! are you doing this?

বটে তোমার কি এই কাষ What! is this your doing?

বটে তুমি কি সেই What! are you the man? (lit. are you he?)

সেখানে বটে Oh yes! he is there.

বটে হাঁ তোমার নাম কি হাঁ Oh indeed! what is your name? (this is almost untranslatable, it is used in addressing equals or inferiors, and implies a certain amount of doubt or hesitation in asking.)

আপনি কে বটেন Who are you, please?

4. হওন, when used as an auxiliary, implies necessity; as যাইতে হয় '(I, you, he, etc.) must go.' When the pronoun is expressed it is put in the dative case; as আমাকে পরিশ্রম করিতে হয় 'I must work hard' (lit. 'to me labour to do there is'). It is used throughout all the tenses, though some are more rarely used than others; thus আসিতে হইল '(I) was obliged to come;' তোমাকে বসিতে হবে 'you must sit (and wait).' It is used always with the infinitive of the leading verb, as will be seen from the above examples.

5. আছে, on the contrary, when used with the infinitive of another verb, implies the power to do, or the option of doing, generally with the idea involved that it will be better to do it. Thus করিতে আছে means 'you may do,' 'you can do it if you like,' 'you had better do;' as খ্রীষ্টান দিগকে বিধবা বিবাহ করিতে আছে 'Widow marriage is permitted (or legal) for Christians.' It is, however, not very frequently used.

ছিল, when used as an auxiliary, implies that an action was to be done, had to be done, or was necessary for the completion of some affair. করিতে ছিল (to be distinguished from করিতেছিল, the imperfect of the regular verb) implies 'it remained to be done,' 'it had to be done.' This is also of somewhat rare occurrence.

## § 11. COMPOUND VERBS.

Some verbs, of very frequent use, are added to all other verbs in the language to modify their meaning slightly, thus forming what are called frequentatives, permissives, and so forth. In this case only the latter of the two verbs is conjugated, the former remaining

either in the infinitive or conjunctive participle. The following are the combinations in ordinary use:—

i. **পারি**. Is added to verbs in the infinitive to indicate 'being able;' thus দেখতে পারি 'I can see;' উঠতে পারে না 'he cannot get up;' তুমি কি যাইতে পারবে 'will you be able to go?' or less literally 'can you go?' The future of this verb is often used where in English the present would be used, as in the last-quoted instance, and as in আমি কিছুই দিতে পারব না 'I cannot give (you) anything.'

ii. **ফেল**. Literally 'to throw,' is used to imply doing a thing completely, or finishing a thing, or even doing anything very much; as

বালক তুমি এই বেলা খেয়ে ফেল Boy! now eat up (your dinner), meaning 'make haste and finish your meal while I am doing something else.'

হরি ভারী হাত কেটে ফেলেছে Hari has cut his hand very badly (কেটে colloquial for কাটিয়া), as though one said 'he has cut it off and thrown it away!'

iii. **উঠ**. Literally 'to rise,' implies also growth, completion, and is used where in English the preposition 'up' would be employed; as in

আমি তা এক রাত্রেই মগেই পেকে উঠিল The mango has ripened in one night, as we might say 'ripened up;' (পেকে colloquial for পাকিয়া.)

ছেলেটা দেখিতে ২ য়ে বড় হয়ে উঠিল The boy has grown up very quickly (lit. while looking at him).

লোকটা এত খাওয়া খেয়ে উঠতে পারিবে না The people will not be able to eat up all this food.

iv. **পড়**. Literally 'to fall,' with verbs of motion, indicates suddenness, hurry, doing anything at once; as

নেমে পড় Come down (quickly)! নেমে = নামিয়া.



চিকিৎসক এক মিনিটের মধ্যে এসে (= আসিয়া) পড়িল The physician came hurrying in in a minute.

তৎক্ষণাৎ অনেক লোক গিয়ে পড়িল Suddenly a lot of people rushed to the spot.

v. দেওন. 'To give,' used in the sense of allowing, suffering, permitting; as

ও রে ছেলেটা কে ফেলে দিস্ না Ho you! don't let the child fall (said to a servant holding a child in his arms).

তোমাকে যাইতে দিব না I will not allow you to go.

vi. যাওন. 'To go' has a peculiar meaning only with the verb চলন; thus তিনি চলিলেন merely means 'he went,' but তিনি চলিয়া গেলেন 'he went away,' i.e. out of sight.

vii. পাওন. Literally 'to find' used to mean succeeding in doing, managing to do a thing; as

তোমাকে দেখতে পাওয়া দায় হই উঠল It was a difficult matter to get sight of you (lit. the finding to see you rose up a difficulty).

আমি ওখানে গেলে খেতে পাব না If I go there I shall not succeed in earning my living (lit. I shall not find to eat).

viii. লাগন. Sometimes, as in Hindustani, means beginning to do anything; as

আমি তাকে ধরলাম আর শুরু মহাশয় মারিতে লাগিল I seized him and the schoolmaster began to beat him.

Often, however, it has merely the sense of continuance, or simply of doing anything which spreads over some time; as

মা গায় হাত বুলুতে লাগল আর আমি ঘুমুতে লাগলাম My mother rubbed (went on rubbing) my limbs with her hands and I slept (went on sleeping).

ix. চাই. 'This word, which is only used in this one form, is said to be the present tense of চা 'to wish.' It looks, however, more like a contraction of the Hindustani چاہی, with which it agrees in

meaning. It is used with the infinitive or verbal noun. The former denotes more urgency than the latter. Thus

মাছ আনিতে চাই নইলে (= না হইলে) খাওয়া হবে না You  
ought to bring some fish, otherwise there will be nothing to eat.

আজ তোমার আমার বাড়ী আসা চাই To-day you ought to  
come to my house.

## CHAPTER V.

### THE PARTICLES.

#### § 12. ADVERBS.

Adverbs are formed either from pronouns or from nouns. The former, or pronominal adverbs, fall into a regular threefold sequence, derived from the five pronominal types, and expressing time, place, and manner. The following table contains the principal words of each type:—

<i>Class.</i>	<i>Time.</i>	<i>Place.</i>	<i>Manner.</i>
Near demonstrative type এ	এবে, এখন now	এখানে, এথা here	এমন in this way, thus
Far demonstrative type ও	wanting	ওখানে, ওথা there	ওমন, অমন in that way
Relative type য (যে)	যবে, যখন when	যেখানে, যথায় where	যেমন, যেন in what manner, as
Correlative type ত (সে)	তবে, তখন then	সেখানে, তথায় there	তমন in that way, so
Interrogative type ক	কবে, কখন when?	কোথায় where?	কেমন how?

In addition to the above, which are the ordinary colloquial and literary forms, there is a great variety of other forms, which are

either compounds of the pronominal type with a noun in the locative case, or Sanskrit forms brought into use in modern times. Thus

i. *Here*, এখানে, এখানে (lit. in this place); *in this way*, হেন, এরূপ, এপ্রকার, এরকম, এমনধরা.

ii. *When*, যদা, যৎকাল, যেই; *where*, যেখানে, যেখানে; *as*, যেন, যেরূপ.

iii. *Then*, তদা, তখনকার, সেবেলা, তৎখনাং; *there*, তথা, তত্র; *thus*, তথা.

iv. *When?* কদা, কতক্ষণ, কিক্ষণে, কোন সময়; *where?* কুত্রাপি, কোই; *how?* কিরূপ.

v. *Why?* is expressed by কেন or কি.

vi. An ই is often added to the series of manner, thus এমন, যেমনি, তেমনি, কেমন; and an ও to এখন and কোথায়, thus এখনও, কোথায়ও.

vii. The series *hence, whence, thence, whence?* is expressed by adding the sign of the ablative to the series of place, omitting the final e; thus *hence*, এখান থেকে or ইহতে; *whence*, যেখান থেকে; *thence*, সেখান থেকে; *whence?* কোথা থেকে, contracted কো থেকে.

viii. The series *hither, thither*, etc., is either expressed by the series of place, or by adding the word দিগে (lit. 'in direction'); as এদিগে 'hither,' 'in this direction;' সেদিগে 'thither;' কোন দিগে 'whither?'

Nominal adverbs are either pure Sanskrit words in the nominative, locative or ablative cases, or modern Bengali nouns used adverbially. Their number is infinite. A few of those most commonly used are here given:—

i. *Time*.

অগ্রে }  
আগে } before (prior to).

অবশেষে at last.

অন্ত Sansk. }  
আজি Beng. } to-day.

অহরহ daily.

অকস্মাৎ suddenly.

যাবৎ so long as.

তাবৎ so long.

দিনে by day.

দিনে ২ daily.	পুনরবার again.
কাল yesterday, to-morrow.	রাত্রে at night.
কদাচ at any time, ever.	সকালে in the morning.
নিত্য constantly.	সদা } always (these two are
পরে afterwards.	সর্বদা } often used together).
পরশু { day before yesterday,	ইঠাৎ suddenly.
{ day after to-morrow.	

ii. *Place.*

অগ্রে { before (in front of).	ভিতরে within (inside).
আগে }	বাহিরে without (outside).
অধঃ { down, below.	নীচে below.
অধোতে }	দূরে far.
অন্যদিকে near.	সম্মুখে in front of ( <i>vulgo</i> সাম্মে).
অত্র here.	সাক্ষাতে in presence of.
অতঃস্থ elsewhere.	উপরে above.

iii. *Manner.*

অতি very.	অনর্থক in vain.
অতিশয় very.	প্রায় almost.
অত্যন্ত excessively.	দৈবাৎ accidentally.
কিছু a little.	পৃথক ২ separately.
বিস্তর much.	পরস্পর mutually.
ক্রমে ২ by degrees.	শীঘ্র quickly.

Many adverbs are formed from adjectives by adding রূপে (lit. 'in form'), as সুন্দররূপে 'beautifully,' or মতে (lit. 'according to'), as কোনমতে 'in any way.'

Under the head of adverbs may be classed the words used in the multiplication table, 'once,' 'twice,' and so on; thus

এক একে এক Once one is one.

দুই দুগুণে চার Twice two are four.

তিন তিনে নয়	Three times three are nine.
চার চারে ষোল	Four times four are sixteen.
পাঁচ পাঁচে পঁচিশ	Five times five are twenty-five.
ছয় ছক ছত্রিশ	Six times six are thirty-six.
সাত সাতে উনচল্লিশ	Seven times seven are forty-nine.
আট আটে চৌষষ্টি	Eight times eight are sixty-four.
নয় নম একাশী	Nine times nine are eighty-one.
দশ দশকা শত	Ten times ten are one hundred.

Beyond this the numeral adverb is formed regularly by adding ম, as এগারম 'eleven times,' বারম 'twelve times,' and so on.

### § 13. PREPOSITIONS.

Prepositions, properly so called, that is, particles placed *before* another word, are inseparable. There are no prepositions of this kind in modern Bengali, but the Sanskrit words which have been so freely introduced into the modern language comprise a large number of nouns in which prepositions are compounded. Although the study of these prepositions belongs more properly to the Sanskrit language, yet as words containing them are of very frequent occurrence, even in ordinary colloquial Bengali, it will be useful for the student to be acquainted with the general meaning of the commonest among them. They correspond in meaning and the method of their application to Latin prepositions, such as *cum* (con, co-), *pre*, *pro*, *sub*, *super*, *dis*, and the like, and can never be used separately.

অধি *over*, as in অধিকার 'power, possession,' অস্থক 'a ruler, governor,' অধিগত 'acquired, attained.'

অনু *after*, as অনুকরণ 'imitation' (lit. 'making after'), অনুচর 'a follower,' অনুমতি 'permission,' অনুসন্ধান 'searching after.'

অপ *off*, implies detraction or taking away, as অপবাদ 'accusation, libel,' অপমান 'disgrace,' অপরাধ 'crime.'

**অভি** *towards*, as **অভিপ্রায়** 'design, object' (lit. 'advancing towards'), **অভিমান** 'pride, conceit,' **অভিযোগ** 'application.'

**অব** *down*, implies deterioration, as **অবকৃষ্ট** 'deteriorated, spoilt,' **অবস্থা** 'state, condition' (lit. 'settling down'). In **অবতার** 'incarnation' there is no sense of depreciation, the word literally means 'passing downwards.'

**উদ্** *up* (in composition takes also the forms **উৎ** and **উন**), as **উদ্যোগ** 'industry, effort,' **উন্নতি** 'promotion, elevation,' **উৎপত্তি** 'arising from, production.'

**উপ** *near, next to*, implies a secondary or subordinate condition, as **উপপতি** 'a paramour' (lit. 'a sub-husband'), **উপসাগর** 'a bay' (i.e. 'a sub-sea'), **উপমা** 'comparison.'

**দুঃ** *badly* (in composition takes also the forms **দুহ্**, **দুস্**, **দুষ্**), as **দুঃচার** 'wicked,' **দুঃসহ** 'intolerable,' **দুঃবস্থা** 'distress,' **দুর্ভিক্ষ** 'famine,' **দুষ্কর** 'difficult.'

**নি** *downwards*, has also the idea of completeness, as **নিপাত** 'falling, death,' **নিবারণ** 'prohibition,' **নিষেধ** 'prevention, restriction,' **নিবেদন** 'petition, representation.'

**নিঃ** *without*, in the sense of not having, being free from (in composition also **নিহ্**, **নিস্**, **নিষ্**), as **নির্দোষী** 'innocent, faultless,' **নিশ্চিন্ত** 'free from anxiety,' **নিষ্কর** 'free from taxes.'

**পর** *back*, as **পরাক্রম** 'resistance, strength,' **পরামর্শ** 'advice, caution' (lit. 'holding back'), **পরাবর্তন** 'returning.'

**পরি** *around*, conveys sometimes the sense of completeness, as **পরিপূর্ণ** 'quite full,' **পরিবর্তন** 'exchange, equivalent' (lit. 'turning round'), **পরিবার** 'family and servants' (as it were 'surroundings'), **পরিমাণ** 'measure.'

**প্র** *before, forth*, as **প্রকাশ** 'display, appearance,' as an adjective, 'clear, visible, manifest' (lit. 'shining forth'), **প্রণাম** 'bowing, salutation' (lit. 'bending before'), **প্রণয়** 'affection.'

প্রতি *back, towards*, as প্রতিজ্ঞা 'promise, declaration,' প্রতিপক্ষ 'adversary,' প্রতিপালন 'maintaining, nourishing, protecting,' প্রতিবাদী 'a defendant, respondent (in law).'

বি *apart*, as বিকল 'confused,' বিক্রয় 'sale, barter,' বিখ্যাত 'celebrated,' বিচার 'decision, judgment,' বিজ্ঞাপন 'proclamation,' বিদায় 'dismissal, permission to depart,' বিপরীত 'opposed to,' বিবাদ 'dispute.'

সং *with, together* (takes also the forms সঙ, সন্, and সম্), as সংযোগ 'union,' সম্পত্তি 'wealth,' সঙ্কম 'meeting,' সংকল 'collection,' সন্তুষ্ট 'pleased, satisfied,' সম্ভা 'evening,' সম্বাদ 'news.'

স্ব *well*, as স্বখ্যাতি 'good reputation,' স্বপ্রাপ্ত 'easily obtainable,' স্বচরিত 'good report.'

In the modern language prepositions are replaced by postpositions, that is, they are put *after* the noun, which is in the genitive case, and are separate, not joined to the noun. The following are the principal ones:—

অগ্রে } before.  
আগে }

অনুসারে according to.

অন্তরে within.

উপরে above.

কাছে near, beside.

কাছে ২ close to, alongside of.

তলে below, under.

দ্বারা by means of.

জন্যে for the sake of.

নীচে below.

নিরূপে near.

নিমিত্তে on account of.

পরিবর্তে instead of.

পর্যন্তে as far as.

পিছে behind.

প্রতি towards.

বাহিরে without, outside of.

বিষয়ে respecting.

ভিতরে inside of.

মধ্যে in the midst of, among.

সঙ্গে with.

সমীপে with, together with.

সহিত with.



## § 14. CONJUNCTIONS.

Copulative conjunctions are—

আর and.	তবে then, consequently.
এবং and.	তথাপি yet, nevertheless.
আর ও } also, moreover.	তবু even then, notwithstanding.
আরো } also, moreover.	পুনশ্চ again.
এবং, ও, also, moreover.	অতএব therefore.
অপিচ likewise.	যেন in order that, whereby.
কিঞ্চ likewise.	অর্থাৎ that is to say, i. e.
যদি if.	কেননা because.
যদিচ if.	স্বতরাং or স্বতরাং consequently.
যতপি although.	তত্রাপি even then.
যদিশ্যৎ if so be.	তথা and, also.

These are the most common, but there are others of less frequent use for which the student is referred to the dictionary.

Disjunctives are—

কিন্তু but.	নহিলে } if not.
কিন্তু } or.	নৈলে }
কিংবা } or.	অন্যথা otherwise.
অথবা or.	মতেৎ but if not, perhaps not.
কি or.	হয়-নহয় neither - nor.
বা or.	যদি না unless.
নকু } if not, otherwise.	ছত্রেই except.
নকুবা }	ভিন্ন besides.

## § 15. INTERJECTIONS.

Many of these have been given in Chapter II under the vocative. The language delights in monosyllables of all sorts, stuck in here and there with more or less indefinite meanings. It would be im-

possible to put on paper all the half-pronounced sounds and obscure utterances which—in the mouth of the Bengali peasant (and it might also be said, the peasant of most countries)—do duty for articulate speech.

আ, ও, এ correspond to the English Ho, Hi, Hullo! also to Oh! and Ah! So also হে, হারে, and many others.

বাপরে 'O father!' is used to express astonishment, pain, disapproval; বাঃ বাঃ or বাহ্ বাহ্, which is more Hindustani than Bengali, expresses admiration.

হে, উঃ, 'pain' (may also be written হেহ্, উহ্).

আহা, উহ, ওহো, pain, also pity, 'alas! alas!'

ওমা, মারে, মাগো, 'O mother!' (like বাপরে), distress, amazement, and the like.

হায়্ ২ admiration, 'well done!'

শাবাস (from the Persian شاد باش 'be joyful!') or corruptly সবাস admiration, 'well done!' 'Hurrah!' also encouragement.

ছিহ্ or ছিহ্ ২ reproof, disgust, 'fie!' 'how nasty!' 'for shame!'

হাঁ ২ or হাঁ ৩ sudden warning or alarm, 'take care!'

হা, হ, ও, etc., 'yes!'

## CHAPTER VI.

### SYNTAX.

#### § 16. THE NOMINATIVE (কর্তা).

THE two principal factors in a sentence are the noun and the verb. These act and re-act on each other, causing the noun to take this or that case and the verb this or that tense and person according to the requirements of the idea to be expressed. The syntax of the Bengali language is comparatively simple, and its chief peculiarities lie in the use of the cases of the noun. It will, therefore, be convenient to divide this chapter into sections, one of which will be devoted to each case. The rules affecting the verb will be given under the case of the noun with which they are connected, and the effect of prepositions and other particles will also be noticed under their appropriate cases.

i. The nominative is the case which expresses the agent or subject of the verb. It agrees with the verb in number and person, as in other languages. When the nominative or subject is a pronoun the honorific, respectful, literary, and vulgar forms take different persons of the verb; thus

1st person :

আমি অনেক কাজ করি I do much work.

মুই রোজ কলিকাতা যাই I go to Calcutta daily.

অধীন নিবেদন করিতেছে Your humble servant represents.

2nd person :

তুমি আমার কথা শুন না You do not listen to my word.

possible to put on paper all the half-pronounced sounds and obscure utterances which—in the mouth of the Bengali peasant (and it might also be said, the peasant of most countries)—do duty for articulate speech.

আ, ও, ঐ correspond to the English Ho, Hi, Hullo! also to Oh! and Ah! So also হে, হারে, and many others.

বাপরে 'O father!' is used to express astonishment, pain, disapproval; বাঃ বাঃ or বাহ্ বাহ্, which is more Hindustani than Bengali, expresses admiration.

ইঃ, উঃ, 'pain' (may also be written ইহ্, উহ্).

আহা, উহ, ওহো, pain, also pity, 'alas! alas!'

ওমা, মারে, মাগো, 'O mother!' (like বাপরে), distress, amazement, and the like.

হায় ২ admiration, 'well done!'

শাবাস (from the Persian شاد باش 'be joyful') or corruptly সবাস admiration, 'well done!' 'Hurrah!' also encouragement.

ছিহ্ or ছিহ্ ২ reproof, disgust, 'fie!' 'how nasty!' 'for shame!'

হাঁ ২ or হাঁ ৩ sudden warning or alarm, 'take care!'

হা, হ, ও, etc., 'yes!'

## CHAPTER VI.

### SYNTAX.

#### § 16. THE NOMINATIVE (কর্তা).

THE two principal factors in a sentence are the noun and the verb. These act and re-act on each other, causing the noun to take this or that case and the verb this or that tense and person according to the requirements of the idea to be expressed. The syntax of the Bengali language is comparatively simple, and its chief peculiarities lie in the use of the cases of the noun. It will, therefore, be convenient to divide this chapter into sections, one of which will be devoted to each case. The rules affecting the verb will be given under the case of the noun with which they are connected, and the effect of prepositions and other particles will also be noticed under their appropriate cases.

i. The nominative is the case which expresses the agent or subject of the verb. It agrees with the verb in number and person, as in other languages. When the nominative or subject is a pronoun the honorific, respectful, literary, and vulgar forms take different persons of the verb; thus

1st person :

আমি অনেক কাজ করি I do much work.

দুই রোজ কলিকাতা যাই I go to Calcutta daily.

অধীন নিবেদন করিতেছে Your humble servant represents.

2nd person :

তুমি আমার কথা শুন না You do not listen to my word.

তুই কিছু করিস নে কেবল বসে থাকিস You do nothing, you only sit (idle).

এখনি আপনি এখান হইতে যান Now let your honour go away from this place.

মহাশয় আমাকে অহুগ্রহ করিয়া থাকেন Your worship is always kind to me.

3rd person :

তোমাকে না দেখিয়া তিনি কত কাল থাকিবেন How long will he remain without seeing you ?

সে আমার ভাইকে ঠক্য়েছে He cheated my brother.

From the above examples it will be seen that the vulgar pronouns **তুই**, **তুই**, and **সে** take the verb in the singular of their respective persons, the ordinary pronouns **আমি**, **তুমি**, and **তিনি** take the plural, the respectful or polite substitutes **আপনি** and **মহাশয়** take the third person plural, and **অধীন** the third person singular.

ii. When there are two or more subjects to one verb, and they are of different persons, the verb agrees with the highest, irrespective of the order in which they stand. For this purpose the first person ranks highest, then the second, and last the third ; thus

তিনি তুমি ও আমি একত্র যাইব He, you, and I will go together.

তুমি আমি ও তিনি একত্র যাইব You, I, and he will go together.

In both of these cases the verb is in the first person agreeing with **আমি**.

আপনি ও তিনি সেখানে যাইতেছেন Your honour and he are going there.

মহাশয় ও অধীন একই জাতি আছে You, Sir, and I (your servant) are of the same caste.

সে ও তুই এখন যাইতে পারিস্ You and he can now go.

iii. Common nouns expressing living beings (see p. 16), and some expressing inanimate objects, sometimes take the termination **এ** when they are the subjects of an active verb ; as

মানুষে মানুষ খায় না Man does not eat man.

বেদে বলে The Veda says.

This is really a relic of the nominative form in the old Magadhi Prakrit of which Bengali is a descendant, but its real origin having been forgotten it has been regarded as a locative case, with which it is identical in form. Consequently, in nouns ending in a vowel, the termination of the locative is used, though it has rightly no place in such a construction. It is, in fact, one of those cases of misapprehension of an archaic form, so common in many languages<sup>1</sup>. Thus we have such expressions as the following :

তাহাকে ঘোড়ায় চাট মারিয়াছে The horse has kicked him ;

এখনকার বৃষ্টিতে কোন উপকার করে না The present rain does no good ;

where ঘোড়ায় and বৃষ্টিতে, though really the agents of the verbs, are put in the locative case.

So also the words উভয়, সকল, and জন (the last only when preceded by a numeral) take the termination in ঐ ; as

উভয়ে বা দুই জনে পীড়িত আছেন Both, or the two men, are ill.

যাহাতে সকলে বা দশ জনে সন্মত আছেন তাহাই কর্তব্য What-ever all, or ten men, agree to, that must be done.

It would, however, be equally correct to say দশ জন without the ঐ.

So also অনেক takes the final ঐ when used in the sense of 'some people' or 'many people,' with a verb in the singular ; as

অনেকে ত্যাগ করিয়াছে তুমিও ত্যাগ করিবে না কেন Many people have given it up, why will not you too give it up ?

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<sup>1</sup> A similar case is the use of 'riches' (from French *richesse*) and 'alms' (from pop. Lat. *alimonia*, Greek *eleemosyne*), which, though really singulars, have, owing to their forms, been mistaken for plurals, and are now commonly so used. As late as the seventeenth century we find 'alms' used as a singular, 'asked an alms' (Acts iii. 3, Authorized Version).

meaning. It is used with the infinitive or verbal noun. The former denotes more urgency than the latter. Thus

মাছ আনিতে চাই নইলে (= না হইলে) খাওয়া হবে না You  
ought to bring some fish, otherwise there will be nothing to eat.

আজ তোমার আমার বাড়ী আসা চাই To-day you ought to  
come to my house.



# CHAPTER V.

## THE PARTICLES.

### § 12. ADVERBS.

Adverbs are formed either from pronouns or from nouns. The former, or pronominal adverbs, fall into a regular threefold sequence, derived from the five pronominal types, and expressing time, place, and manner. The following table contains the principal words of each type:—

<i>Class.</i>	<i>Time.</i>	<i>Place.</i>	<i>Manner.</i>
Near demonstrative type এ	এবে, এখন now	এখানে, এথা here	এমন in this way, thus
Far demonstrative type ও	wanting	ওখানে, ওথা there	ওমন, অমন in that way
Relative type য (যে)	যবে, যখন when	যেখানে, যথায় where	যেমন, যেন in what manner, as
Correlative type ত (সে)	তবে, তখন then	সেখানে, তথায় there	তেমন in that way, so
Interrogative type ক	কবে, কখন when?	কোথায় where?	কেমন how?

In addition to the above, which are the ordinary colloquial and literary forms, there is a great variety of other forms, which are

either compounds of the pronominal type with a noun in the locative case, or Sanskrit forms brought into use in modern times. Thus

i. *Here*, এখানে, এখানে (lit. in this place); *in this way*, হেন, এরূপ, এপ্রকার, এরূপ, এমনধরা.

ii. *When*, যদা, যৎকাল, যেই; *where*, যেখানে, যথাস্থানে; *as*, যেন, যেরূপ.

iii. *Then*, তদা, তখনকার, সেবেলা, তৎকালে; *there*, তথা, তত্র; *thus*, তথা.

iv. *When?* কদা, কতক্ষণ, কিক্ষণে, কোন সময়; *where?* কুত্রাপি, কোই; *how?* কিরূপ.

v. *Why?* is expressed by কেন or কি.

vi. An ই is often added to the series of manner, thus এমন, যেমন, তেমন, কেমন; and an ও to এখন and কোথায়, thus এখনও, কোথায়ও.

vii. The series *hence, whence, thence, whence?* is expressed by adding the sign of the ablative to the series of place, omitting the final e; thus *hence*, এখান থেকে or ইহতে; *whence*, যেখান থেকে; *thence*, সেখান থেকে; *whence?* কোথা থেকে, contracted কো থেকে.

viii. The series *hither, thither*, etc., is either expressed by the series of place, or by adding the word দিগে (lit. 'in direction'); as এদিগে 'hither,' 'in this direction;' সেদিগে 'thither;' কোন দিগে 'whither?'

Nominal adverbs are either pure Sanskrit words in the nominative, locative or ablative cases, or modern Bengali nouns used adverbially. Their number is infinite. A few of those most commonly used are here given:—

i. *Time.*

অগ্রে }  
আগে } before (prior to).

অবশেষে at last.

অন্ত Sansk. }  
আজি Beng. } to-day.

অহরহ daily.

অকস্মাৎ suddenly.

যাবৎ so long as.

তাবৎ so long.

দিনে by day.

দিনে ২ daily.	পুনরবার again.
কাল yesterday, to-morrow.	রাত্রে at night.
কদাচ at any time, ever.	সকালে in the morning.
নিত্য constantly.	সদা } always (these two are
পরে afterwards.	সর্বদা } often used together).
পরন্তু { day before yesterday,	ইঠাৎ suddenly.
{ day after to-morrow.	

ii. *Place.*

অগ্রে } before (in front of).	ভিতরে within (inside).
আগে }	বাহিরে without (outside).
অধঃ }	নীচে below.
অধোতে } down, below.	দূরে far.
অদূরে near.	সম্মুখে in front of ( <i>vulgo</i> সাম্নে).
অত্র here.	সাক্ষাতে in presence of.
অত্য়ত্র elsewhere.	উপরে above.

iii. *Manner.*

অতি very.	অনর্থক in vain.
অতিশয় very.	প্রায় almost.
অত্যন্ত excessively.	দৈবাৎ accidentally.
কিছু a little.	পৃথক ২ separately.
বিস্তর much.	পরস্পর mutually.
ক্রমে ২ by degrees.	শীঘ্র quickly.

Many adverbs are formed from adjectives by adding *রূপে* (lit. 'in form'), as *সুন্দররূপে* 'beautifully,' or *মতে* (lit. 'according to'), as *কোনমতে* 'in any way.'

Under the head of adverbs may be classed the words used in the multiplication table, 'once,' 'twice,' and so on; thus

এক একে এক Once one is one.

দুই দুগুণে চার Twice two are four.

তিন ত্রিকে নয়	Three times three are nine.
চার চারে ষোল	Four times four are sixteen.
পাঁচ পাঁচে পঁচিশ	Five times five are twenty-five.
ছয় ছক্ ছত্রিশ	Six times six are thirty-six.
সাত সাতে উনচল্লিশ	Seven times seven are forty-nine.
আট আটে চৌষষ্ঠি	Eight times eight are sixty-four.
নয় নম একাশী	Nine times nine are eighty-one.
দশ দশকা শত	Ten times ten are one hundred.

Beyond this the numeral adverb is formed regularly by adding ম, as *এগারম* 'eleven times,' *বারম* 'twelve times,' and so on.

### § 13. PREPOSITIONS.

Prepositions, properly so called, that is, particles placed *before* another word, are inseparable. There are no prepositions of this kind in modern Bengali, but the Sanskrit words which have been so freely introduced into the modern language comprise a large number of nouns in which prepositions are compounded. Although the study of these prepositions belongs more properly to the Sanskrit language, yet as words containing them are of very frequent occurrence, even in ordinary colloquial Bengali, it will be useful for the student to be acquainted with the general meaning of the commonest among them. They correspond in meaning and the method of their application to Latin prepositions, such as *cum* (con, co-), *pre*, *pro*, *sub*, *super*, *dis*, and the like, and can never be used separately.

*অধি* *over*, as in *অধিকার* 'power, possession,' *অস্থক* 'a ruler, governor,' *অধিগত* 'acquired, attained.'

*অহু* *after*, as *অমুকরণ* 'imitation' (lit. 'making after'). *অমুচর* 'a follower,' *অমুমতি* 'permission,' *অমুসন্ধান* 'searching after.'

*অপ* *off*, implies detraction or taking away, as *অপবাদ* 'accusation, libel,' *অপমান* 'disgrace,' *অপরাধ* 'crime.'

অভি *towards*, as অভিপ্রায় 'design, object' (lit. 'advancing to-wards'), অভিমান 'pride, conceit,' অভিযোগ 'application.'

অব *down*, implies deterioration, as অবকৃষ্ট 'deteriorated, spoilt,' অবস্থা 'state, condition' (lit. 'settling down'). In অবতার 'incarnation' there is no sense of depreciation, the word literally means 'passing downwards.'

উদ্ *up* (in composition takes also the forms উৎ and উন), as উদ্যোগ 'industry, effort,' উন্নতি 'promotion, elevation,' উৎপত্তি 'arising from, production.'

উপ *near, next to*, implies a secondary or subordinate condition, as উপপতি 'a paramour' (lit. 'a sub-husband'), উপসাগর 'a bay' (i.e. 'a sub-sea'), উপমা 'comparison.'

দুঃ *badly* (in composition takes also the forms দুহ্, দুস্, দুয়্), as দুঃচার 'wicked,' দুঃসহ্য 'intolerable,' দুঃবস্থা 'distress,' দুর্ভিক্ষ 'famine,' দুষ্কর 'difficult.'

নি *downwards*, has also the idea of completeness, as নিপাত 'falling, death,' নিবারণ 'prohibition,' নিষেধ 'prevention, restriction,' নিবেদন 'petition, representation.'

নিঃ *without*, in the sense of not having, being free from (in composition also নিহ্, নিস্, নিয়্), as নির্দোষী 'innocent, faultless,' নিশ্চিন্ত 'free from anxiety,' নিষ্কর 'free from taxes.'

পর্য্য *back*, as পরাক্রম 'resistance, strength,' পরামর্শ 'advice, caution' (lit. 'holding back'), পরাবর্তন 'returning.'

পরি *around*, conveys sometimes the sense of completeness, as পরিপূর্ণ 'quite full,' পরিবর্তন 'exchange, equivalent' (lit. 'turning round'), পরিবার 'family and servants' (as it were 'surroundings'), পরিমাণ 'measure.'

প্র *before, forth*, as প্রকাশ 'display, appearance,' as an adjective, 'clear, visible, manifest' (lit. 'shining forth'), প্রণাম 'bowing, salutation' (lit. 'bending before'), প্রণয় 'affection.'

প্রতি *back, towards*, as প্রতিজ্ঞা 'promise, declaration,' প্রতিপক্ষ 'adversary,' প্রতিপালন 'maintaining, nourishing, protecting,' প্রতিবাদী 'a defendant, respondent (in law).'

বি *apart*, as বিব্রন 'confused,' বিক্রয় 'sale, barter,' বিখ্যাত 'celebrated,' বিচার 'decision, judgment,' বিজ্ঞাপন 'proclamation,' বিদায় 'dismissal, permission to depart,' বিপরীত 'opposed to,' বিবাদ 'dispute.'

সং *with, together* (takes also the forms সম্ভ, সম্ভ, and সম্ভ), as সংযোগ 'union,' সম্পত্তি 'wealth,' সম্মেলন 'meeting,' সংগ্রহ 'collection,' সমস্ত 'pleased, satisfied,' সম্ভা 'evening,' সম্ভাদ 'news.'

স্ব *well*, as স্বখ্যাতি 'good reputation,' স্বপ্রাপ্ত 'easily obtainable,' স্বচরিত্র 'good report.'

In the modern language prepositions are replaced by postpositions, that is, they are put *after* the noun, which is in the genitive case, and are separate, not joined to the noun. The following are the principal ones:—

অগ্রে } before.  
আগে }

অনুসারে according to.

অন্তরে within.

উপরে above.

কাছে near, beside.

কাছে ২ close to, alongside of.

তলে below, under.

দ্বারা by means of.

জগ্গে for the sake of.

নীচে below.

নিরূপে near.

নিমিত্তে on account of.

পরিবর্তে instead of.

পর্যন্তে as far as.

পিছে behind.

প্রতি towards.

বাহিরে without, outside of.

বিষয়ে respecting.

ভিতরে inside of.

মধ্যে in the midst of, among.

সঙ্গে with.

সমীপে with, together with.

সহিত with.

## § 14. CONJUNCTIONS.

Copulative conjunctions are—

আর and.	তবে then, consequently.
এবং and.	তথাপি yet, nevertheless.
আর ও } also, moreover.	তবু even then, notwithstanding.
আরো }	পুনশ্চ again.
এবং, ও, also, moreover.	অতএব therefore.
অপিচ likewise.	যেন in order that, whereby.
কিঞ্চ likewise.	অর্থাৎ that is to say, i. e.
যদি if.	কেননা because.
যদিচ if.	স্বত্ৰাং or স্বতরাং consequently.
যত্বেপি although.	তত্রাপি even then.
যদিস্থ্যং if so be.	তথা and, also.

These are the most common, but there are others of less frequent use for which the student is referred to the dictionary.

Disjunctives are—

কিন্তু but.	নহিলে } if not.
কিন্তু } কিংবা } or.	নৈলে }
অথবা or.	অন্তথা otherwise.
কি or.	নচেৎ but if not, perhaps not.
বা or.	হয়—নহয় neither—nor.
নহু } নহুবা } if not, otherwise.	যদি না unless.
	ততিরেকে except.
	ভিন্ন besides.

## § 15. INTERJECTIONS.

Many of these have been given in Chapter II under the vocative. The language delights in monosyllables of all sorts, stuck in here and there with more or less indefinite meanings. It would be im-

possible to put on paper all the half-pronounced sounds and obscure utterances which—in the mouth of the Bengali peasant (and it might also be said, the peasant of most countries)—do duty for articulate speech.

আ, ও, ঐ correspond to the English Ho, Hi, Hullo! also to Oh! and Ah! So also হে, হারে, and many others.

বাপরে 'O father!' is used to express astonishment, pain, disapproval; বাঃ বাঃ or বাহ্ বাহ্, which is more Hindustani than Bengali, expresses admiration.

হেঁ, উঁ, 'pain' (may also be written হেহ্, উহ্).

আহা, উহ, ওহো, pain, also pity, 'alas! alas!'

ওমা, মারে, মাগো, 'O mother!' (like বাপরে), distress, amazement, and the like.

হায় ২ admiration, 'well done!'

শাবাস (from the Persian شاد باش 'be joyful!') or corruptly সবাস admiration, 'well done!' 'Hurrah!' also encouragement.

ছিহ্ or ছিহ্ ২ reproof, disgust, 'fie!' 'how nasty!' 'for shame!'

হাঁ২ or হাঁ৩ sudden warning or alarm, 'take care!'

হা, হ, ও, etc., 'yes!'



## CHAPTER VI.

### SYNTAX.

#### § 16. THE NOMINATIVE (কর্তা).

THE two principal factors in a sentence are the noun and the verb. These act and re-act on each other, causing the noun to take this or that case and the verb this or that tense and person according to the requirements of the idea to be expressed. The syntax of the Bengali language is comparatively simple, and its chief peculiarities lie in the use of the cases of the noun. It will, therefore, be convenient to divide this chapter into sections, one of which will be devoted to each case. The rules affecting the verb will be given under the case of the noun with which they are connected, and the effect of prepositions and other particles will also be noticed under their appropriate cases.

i. The nominative is the case which expresses the agent or subject of the verb. It agrees with the verb in number and person, as in other languages. When the nominative or subject is a pronoun the honorific, respectful, literary, and vulgar forms take different persons of the verb; thus

1st person :

আমি অনেক কাজ করি I do much work.

মুই রোজ কলিকাতা যাই I go to Calcutta daily.

অধীন নিবেদন করিতেছে Your humble servant represents.

2nd person :

তুমি আমার কথা শুন না You do not listen to my word.

তুই কিছু করিস নে কেবল বসে থাকিস You do nothing, you only sit (idle).

এখনি আপনি এখান হইতে যান Now let your honour go away from this place.

মহাশয় আমাকে অমৃগ্রহ করিয়া থাকেন Your worship is always kind to me.

3rd person :

তোমাকে না দেখিয়া তিনি কত কাল থাকিবেন How long will he remain without seeing you ?

সে আমার ভাইকে ঠক্য়েছে He cheated my brother.

From the above examples it will be seen that the vulgar pronouns **তুই**, **তুই**, and **সে** take the verb in the singular of their respective persons, the ordinary pronouns **আমি**, **তুমি**, and **তিনি** take the plural, the respectful or polite substitutes **আপনি** and **মহাশয়** take the third person plural, and **অধীন** the third person singular.

ii. When there are two or more subjects to one verb, and they are of different persons, the verb agrees with the highest, irrespective of the order in which they stand. For this purpose the first person ranks highest, then the second, and last the third ; thus

**তিনি তুমি ও আমি একত্র যাইব** He, you, and I will go together.

**তুমি আমি ও তিনি একত্র যাইব** You, I, and he will go together.

In both of these cases the verb is in the first person agreeing with **আমি**.

**আপনি ও তিনি সেখানে যাইতেছেন** Your honour and he are going there.

**মহাশয় ও অধীন একই জাতি আছে** You, Sir, and I (your servant) are of the same caste.

**সে ও তুই এখন যাইতে পারিস্** You and he can now go.

iii. Common nouns expressing living beings (see p. 16), and some expressing inanimate objects, sometimes take the termination **এ** when they are the subjects of an active verb ; as

মানুষে মানুষ খায় না Man does not eat man.

বেদে বলে The Veda says.

This is really a relic of the nominative form in the old Magadhi Prakrit of which Bengali is a descendant, but its real origin having been forgotten it has been regarded as a locative case, with which it is identical in form. Consequently, in nouns ending in a vowel, the termination of the locative is used, though it has rightly no place in such a construction. It is, in fact, one of those cases of misapprehension of an archaic form, so common in many languages<sup>1</sup>. Thus we have such expressions as the following :

তাহাকে ষোড়ায় চাট মারিয়াছে The horse has kicked him ;

এখনকার বৃষ্টিতে কোন উপকার করে না The present rain does no good ;

where ষোড়ায় and বৃষ্টিতে, though really the agents of the verbs, are put in the locative case.

So also the words উভয়, সকল, and জন (the last only when preceded by a numeral) take the termination in ঐ ; as

উভয়ে বা দুই জনে পীড়িত আছেন Both, or the two men, are ill.

যাহাতে সকলে বা দশ জনে সম্মত আছেন তাহাই কর্তব্য What-ever all, or ten men, agree to, that must be done.

It would, however, be equally correct to say দশ জন without the ঐ.

So also অনেক takes the final ঐ when used in the sense of 'some people' or 'many people,' with a verb in the singular ; as

অনেকে ত্যাগ করিয়াছে তুমিও ত্যাগ করিবে না কেন Many people have given it up, why will not you too give it up ?

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<sup>1</sup> A similar case is the use of 'riches' (from French *richesse*) and 'alms' (from pop. Lat. *alimonia*, Greek *eleemosyne*), which, though really singulars, have, owing to their forms, been mistaken for plurals, and are now commonly so used. As late as the seventeenth century we find 'alms' used as a singular, 'asked an alms' (Acts iii. 3, Authorized Version).

iv. The distinction between the plural and singular forms is not very strongly marked in Bengali, and we consequently find plural nouns with a singular verb, and singular nouns with a plural verb, not only in the colloquial, but even in the literary style. Thus, from one page of a popular work<sup>1</sup> the following are taken:

রাখালের গোর চরাইতেছে The cowherds (pl.) pasture (sing.) the cattle.

কোন স্কন্দরী মাথায় কাদা মাখিয়া মাথা বসিতেছেন Some fair one (sing.) having rubbed mud on her head is scrubbing (pl.) her head.

কেহ কাঠে কাপড় আছড়াইতেছেন One (sing.) is beating (pl.) clothes on a plank.

বালক বালিকারা চোঁচাইতেছে Boys and girls (pl.) are quarrelling (sing.).

Generally, it may be taken as a rule, that when respect is intended, the verb is put in the plural, even when the subject is singular, and conversely when the subject is a person of low class, or an animal, or an inanimate object, the verb is singular even when the subject is plural; thus

প্রথম দুই এক দিন নির্বিঘ্নে গেল নগেন্দ্র দেখিতে দেখিতে গেলেন The first one or two days passed without trouble, Nagendra went along looking about him.

Here দিন is in sense plural, but has a singular verb; Nagendra, on the other hand, being a gentleman of rank, requires a plural verb.

v. In this, as in all languages, the object of an active verb becomes the subject of a passive verb; thus, if we construct a sentence with an active verb, as

আজি আমি একটা চোরকে ধরিয়াছি To-day I have caught a thief,

চোরকে is in the accusative, being the object; but if we construct

<sup>1</sup> Bishabprikaha, p. 2, by Rai Bankim Chandra Chatterjee Bahadur.

the sentence with a passive verb চোর becomes the subject, and is put in the nominative; as

আজি একটা চোর ধরা গিয়াছে To-day a thief has been caught.

In such a sentence the agent should be in the instrumental; as

আমার কর্তৃক চোর ধরা গিয়াছে By me a thief has been caught.

But although in the literary style the insertion of the instrumental is permissible, it is never inserted in colloquial language. The use of the passive construction moreover, though not incorrect, is not frequent.

vi. Somewhat peculiar is the use of the impersonal or neuter construction in which the nominative is not expressed, and, in fact, is hardly even implied; thus

এ পথে চলা যায় না lit. In this road it is not gone.

এ জলে নাওয়া যায় না In this water it is not bathed.

This means, of course, 'one cannot go by this road,' 'one cannot bathe in this water,' or 'people do not go,' either because the road is impassable, or because it is unused, or for any other reason. The construction is called by native grammarians ভাববাচ্য Bhābābāchya, or 'expression of condition.' It merely expresses the state or condition of a thing, and is almost untranslatable in European languages. The student will, perhaps, at first find it a difficulty, but he will soon become familiar with it from frequent use.

Two other forms of the Bhābābāchya are of frequent occurrence. In the first of these the verb আছে is used with a past participle, and the agent is put in the genitive case; thus

তাহাকে আমার জানা আছে (lit. of me him known it is) I know him.

রঘুবংশের অধিকাংশ আমার দেখা আছে I have seen (read) the greater part of the Raghuvansā.

In the second the verb হওয়া is used, also with a past participle, and with the agent in the genitive; as

তাহার খাওয়া হইয়াছে He has eaten.

ঘোড়াকে নীলামে পাঠান হইয়াছিল The horse had been sent to the auction.

The construction with **আছে** is usually employed when the verb is active, that with **হওন** when the verb is neuter, but this rule is not strictly observed. In the last illustration it will be observed that the agent is not mentioned, the sentence being a purely impersonal one. So also in the phrase

**আপনাকে আবশ্যক মতে ডাকা যাইবে** You shall be called when necessary,  
there is no agent. It is not said by whom he should be called.

vii. When the reciprocal, mutual, or joint action of several agents is indicated, the subject is in the plural and the verb is singular; thus

**জেলেরা ও চাষারা উভয়ে দুর্ভিক্ষে কষ্ট পাইতেছে** The fishermen and peasants are both suffering from famine.

**দাসদাসীরা কলহ করিতেছে** The male and female servants are quarrelling with one another.

**বালকেরা বলাবলি করিতেছে** The boys are chattering together. Usually, some such word as **পরস্পর** 'mutually,' 'with one another,' or **উভয়ে** 'both,' is inserted; as

**তাহারা পরস্পর তাকাতাকি করিয়া লিখিতেছে** They are looking at one another while they are writing.

Mutual or reciprocal action may, however, be expressed in other ways. Thus where it is intended to emphasize the action of one of the two parties, the chief party is expressed by the nominative, and the other by the genitive, governed by **সঙ্গে**, **সহিত**, or some similar postposition; as

**তোমার পুত্র তাহার সঙ্গে মারামারি করিয়াছে** Your son has had a fight with him (lit. your son with him a mutual beating has made).

Or, the action being put in the nominative, the agents may be in the locative; as

তাতে আমাতে বাগবিতণ্ডা হইয়াছে He and I have had a wordy quarrel (lit. in, or with, him and with me a wrangling there has been).

Or, the action being in the nominative, one agent may be in the genitive with **সঙ্গে**, and the other in the genitive alone; as

তার সঙ্গে আমার বাগবিতণ্ডা হইয়াছে He and I have had a discussion (lit. with him of me a mutual war of words there has been).

It will be observed that in all these sentences the action is expressed by a noun made up of two verbal roots joined together, such as **বলাবলি**, **মারামারি**, etc. Formations of this kind are excessively common in the colloquial language.

viii. Where two or more plural nouns are the subjects of a verb the termination of the nominative plural is added to the last of them only; as

দাস দাসীরা জলের ভার আনিতেছে Male and female servants are bringing water (lit. a load of water).

নর নারীরা স্নান করিতেছে Men and women are bathing.

### § 17. THE ACCUSATIVE (কর্ম).

The accusative expresses the direct object of the active verb; as  
**রাম আমকে মারিলেন** Rām beat Shyām.

i. The only point requiring special notice in regard to this case is the insertion or omission of the termination **কে**. In general the rule given at p. 17, par. i, holds good. With human beings it is inserted; with other living beings it is sometimes inserted, sometimes omitted; with inanimate objects it is omitted. This general rule, however, like most rules, is subject to certain conditions and restrictions. The termination **কে** may thus be omitted in the case of human beings in hasty or contemptuous speech; as

**ব্রাহ্মণ ডাক** Call a Brahman.

এ লোক না লও অন্য লোক দিব Do not take these (bad) people  
I will give you other (better) people.

কামার আনিয়া এই সিন্দুকটা খোলাও Call a blacksmith, and  
have this box opened.

When a numeral, or the word **জন** with a numeral prefixed, precedes the noun, the termination is omitted ; as

আজি আমি এক আশ্চর্য মনুষ্য দেখিয়াছি To-day I have seen  
a wonderful man.

তিনি বৃশ্চ দ্বাদশ জন ব্রাহ্মণ ভোজন করাইবেন To-morrow he  
will feast twelve Brahmans.

When the particles **টা** and **টি** are affixed to nouns indicating human beings **কে** may optionally be inserted or omitted ; as

কালি কয়টা মূর্তিয়া চাও How many bearers do you want  
to-morrow ?

দাসীটি কে ডাকিয়া আন Call a maidservant.

Another class of sentence in which **কে** is omitted after human beings will be found below under the dative, § 18. i.

With regard to living beings not human, there is also a distinction. When large animals are spoken of, **কে** is generally used ; as

সিংহ কে পশুরাজ কহে They call the lion the king of beasts.

But with small animals it is usually omitted ; as

ইন্দুর ট তাড়াও Drive away the rat ;

unless emphasis is intended, in which case it is inserted ; as

এই ইন্দুর কে তাড়াও Drive away *this* rat.

With the affixes **টা** and **টি** the rule is the same as for human beings ; as

আমি এই পাখিটি or পাখিটি কে পুষিব I will tame this bird.

ii. When the object of a verb is cognate to the verb, that is to say, is the noun of action of the verb, it does not take **কে** ; as

আজি আচ্ছা এক সুম সুমাইয়াছি To-day I have slept a good  
sleep.

তিনি এমন দোড় দোড়িয়াছে He has run such a race.



Such expressions as 'to sleep a sleep,' 'to run a running,' 'to beat a beating,' are very common in Bengali, far more so than in English. In them the object of the verb is a noun from the same root as the verb itself, for which reason it is said to be cognate to the verb.

iii. When two nouns, denoting either animate or inanimate things, are the objects of the same verb, the first takes কে, the second does not; as

পরমেশ্বর দীনকে অদীন করিতে পারেন God can make the poor rich.

মহুজকে ধূলি ও ধূলিকে মহুজ করিতে পারেন He can make man dust, and dust man (i. e. can turn man into dust, etc.).

In the first of these instances the nouns are both adjectives, the first, however, is used as a substantive, the latter is not so used, and consequently cannot take the termination. In the second instance, however, there is no such distinction, and the latter of the two nouns must be considered as an accusative without its termination.

iv. When the verb দেখান or its equivalent দেখা যাওন is used in the sense of 'to seem,' 'to appear,' 'to look,' it is regarded as Bhābabāchya (see p. 71), and the agent is placed in the accusative case. If a human being the noun takes কে, if a living thing not human it takes কে only when the affix টা or টি is used, if an inanimate object it may optionally take কে after টা or টি; as

এ ব্যক্তিকে পীড়িত দেখাইতেছে This person looks ill.

তোমাকে বিষম দেখা যাচ্ছে কেন Why do you look sad?

এ গাছটা or গাছটাকে নিস্কল দেখাইতেছে This tree looks weak.

v. After a compound verb the object, if a living thing, always takes কে; as

সে তোমাকে বুদ্ধিমান করিয়া দিতে পারে He can make you wise.

তিনি গুরুরকে ভক্তি করেন He worships his spiritual teacher.

## § 18. THE DATIVE (সম্প্রদান).

This case is used in the same way as in English ; as it has the same termination (কে as the accusative it is often confounded with it, indeed it might almost be treated as one case with the accusative, under the common name of 'objective.'

i. The termination কে is seldom omitted from the dative. Thus, when a verb of giving or speaking to, or a causal, has two objects, one denoting the thing given, the other the person to whom it is given, the former (accusative) does not take the termination, the latter (dative) does ; as

শুক্র মহাশয় আমাকে এক খানি পুস্তক দিয়াছিলেন The school-master had given me a book.

রাম আমাকে কন্যাদান করিলেন Rām gave his daughter in marriage to Shyām (lit. Rām to Shyām maiden-gift made).

পণ্ডিত তাহাকে বেদ পড়াইলেন The Pandit taught him the Veda (lit. caused him to read the Veda).

রাজা মন্ত্রীকে এই কথা বলিলেন The king said this word to the minister.

ii. Sometimes in poetry, and in a few rare instances in colloquial speech, the dative takes the termination এরে ; as রামেরে দেও 'give (it) to Rām.' With personal pronouns ending in া, the termination becomes রে ; as আমারে, তাহারে বল 'speak to me, to him.'

With the pronouns of the first and second persons this termination is sometimes shortened to এ, or after া to য় ; as

তোমায় কে বিশ্বাস করিবে Who will trust to you ?

আমায় কে খেতে দিবে Who will give me to eat ?

iii. Colloquially, in the plural, the genitive is substituted for the dative and accusative ; as মাঝিদের ডাক 'call the boatmen,' আমাদের দেও 'give to me.'

iv. The dative is used after the word ধিক্ 'fie!' as পাপীকে ধিক্ 'fie on the wicked man!' ভোমাকে ধিক্ থাক্ 'fie upon you!'

v. The dative is also used after the word নমস্কার 'reverence, homage;' as

নমস্ শক্তিকে নমস্কার Reverence to the reverend man!

vi. With inanimate objects the termination এ, which is the same as that of the locative, is used; as

অশ্বথ্ব বৃক্ষে জল দেও Give water to the pipal tree (lit. on or in the tree).

### § 19. THE INSTRUMENTAL (করণ).

The person or thing by the agency of which any action is performed is expressed by the instrumental. The various terminations of this case have been given on p. 17.

i. As mentioned in par. v, under the nominative, when the verb is put in the passive voice, the agent is in the instrumental; as

রাম কর্তৃক আমি ধৃত হইলেন By Rām, Shyām was caught.

আমার দ্বারা এ কাষ হইতে পারে না By me this work cannot be done.

This construction is more frequent in the literary than in the colloquial style.

ii. The instrumental when used with causal verbs takes the double termination কে and দিয়া to indicate the person by whose means the action is caused; as

আমি এ কথা তাঁহাকে আপনি বলিতে পারিব না, কিন্তু রামকে দিয়া তাঁহাকে বলাইব I cannot tell him this myself, but I will cause it to be told to him by Rām.

This construction is more frequently used in Western Bengal. In other parts দ্বারা with the genitive is more usual; as রামের দ্বারা বলাইব. In the vulgar colloquial speech রামকে দিয়ে is used, and কে is sometimes omitted; as

জালিয়া দিয়া পুষ্করিণীর মৎস্য ধরাও Cause the fish of the tank to be caught by fishermen;  
where the vulgar would say জেলে কে দিয়ে or জেলেদের দিয়ে.

iii. Although, as mentioned in p. 18, **দ্বারা** is used as a simple termination with the nominal stem to form the instrumental, it is also, as shown in the last example on that page (**ছেলেদের দ্বারা**), affixed to the genitive case in the manner of a postposition. Purists affirm that strictly speaking when the noun is pure Sanskrit **দ্বারা** should be used with the nominative; when it is Bengali, with the genitive. Thus, they would say **অশ্বদ্বারা** 'by a horse,' because **অশ্ব** is a pure Sanskrit word, but **ঘোড়ার দ্বারা** because **ঘোড়া** is a modern Bengali word. This distinction, like many others introduced by the Sanskritizing school, is not universally observed.

## § 20. THE ABLATIVE (অপাদান).

This case, as in other languages, indicates the person, place or thing, from which the subject is taken away, removed or obtained. There is no special peculiarity in the use of this case, the following idiomatic usages may be noted.

i. When it is desired to express the idea of receiving anything from a person some word indicating nearness, possession, or the like, is inserted; as

আমি তাঁহার নিকট হইতে এক শত টাকা ধার লইয়াছি I have borrowed one hundred rupees from him (lit. from near him).

ii. Sometimes the ablative is used in an instrumental sense with the verb **হওয়া**; as

তোমা হইতে যে এত হইবে ইহা কে জানিত Who would have thought that this would be done by you?

This is like such English expressions as 'one would not expect such treatment *from* you.'

iii. The colloquial termination **থেকে** is used with inanimate objects ; as

**আমি বাগান থেকে আসিয়াছি** I have come from the garden.  
**কলিকাতা থেকে কান্ধী পৰ্যন্ত** From Calcutta to Benares.

iv. The terminations of the locative **এ**, **এতে**, **তে**, and **য়** (see pp. 16, 18) are used to indicate the source whence anything is produced, or the material of which it is made. Native grammarians regard this as an ablative, though it may equally well be looked on as a locative ; as

**এ ক্ষেত্রে শস্য জন্মে** In or from this field corn is produced.  
**খনিতে ধাতু পাওয়া যায়** In or from the mine metal is found or obtained.  
**মৃতিকায় প্রতুলিকা হয়** The doll is made of clay.

## § 21. THE GENITIVE (সম্বন্ধ).

This case is used in two ways ; first, as a possessive indicating possession or relation ; secondly, as the form adapted for affixing postpositions.

i. As a possessive it is used in the same way as in other languages, but it should be borne in mind that the genitive precedes the noun which governs it ; as

**রামের পুস্তক** Rām's book.  
**তাহার পিতার ঘর** His father's house.

Owing to the paucity of adjectives denoting the material of which a thing is made in the colloquial language, the genitive is used where in English an adjective would be employed ; as

**কাঠের রথ** A wooden car (lit. a car of wood).  
**লৌহের ডণ্ড** An iron rod (lit. a rod of iron).  
**সোণার হুতী** A golden bracelet (lit. a bracelet of gold).

ii. With postpositions, as mentioned at p. 64, the genitive precedes ; as

তোমার প্রতি Towards you.

ঘরের উপর Upon the house.

হৈয়ার ভিতর মাহুষ থাকে Some one is inside this (place).

But with ভিন্ন, ছাড়া, বহি, and similar words, the nominative is used; as

ধার্মিক ভিন্ন অশুভ স্বামী হইতে পারে না None but the religious man can be happy.

সে ছাড়া আর কেহ আমাকে সাহায্য করিতে পারে না No one but he can help me.

iii. To express necessity, duty, obligation, the verb is put in the infinitive followed by হওন, and requires either the genitive or dative of the person affected; as

তাহাকে ফৌজদারী আদালতে হাজির হইতে হইয়াছিল He had to be present at the Criminal Court.

তোমার সেখানে যাইতে হয় You ought to go there.

আমি বাবুর মহিনা খাই স্বতরাং তাহার কাষ আমাকে করিতে হয় I take (lit. I eat) the Bābu's wages, consequently I must do his work.

তিনি আমার বন্ধু আমাকে তাহার রক্ষা করিতে হবে He is my friend, I am bound to protect him.

সে আমার গলায় পড়িছে কাষে কাষে আমার তাহার হয়ে বলিতে হল He fell on my neck, therefore I was obliged to speak in his behalf.

In this construction the genitive and dative may almost be used indifferently; if there is any distinction between them it is that the dative is used when necessity or compulsion is implied, the genitive when duty or moral obligation is involved. The dative, in other words, means 'must,' and the genitive means 'ought.' The distinction, however, seems to be rather theoretical than practical, and does not appear to be always strictly observed.

iv. The infinitive with আছে, as mentioned at p. 55, implies

the power to do, or the option of doing, and takes either the genitive or dative, as in the instance given at the page quoted above.

v. With the negative verb **নাই** the construction with the genitive implies prohibition from custom or religion; as

**ত্রয়োদশীর দিন হিন্দু দিগের বেগুন খেতে নাই** On the thirteenth day of the month Hindus must not eat brinjals (i.e. they are forbidden by their religion to do so).

vi. Similarly, the verbal noun followed by **চাই** (see p. 57) takes either the genitive or the dative; as

**তোমার or তোমাকে একবার সেখানে যাইতে চাই** You ought to go there once.

**এ সকল বিষয় তোমার জানা চাই** You ought to know all these things.

vii. In respect to vessels, buildings, and receptacles of all sorts there is an important distinction to be observed. In speaking of vessels constructed for, or usually applied to, containing any particular article or material, the name of the article is put in the genitive and precedes that of the vessel; and it matters not whether the vessel be at the time full of that material or empty. In such cases in English we generally use a sort of Tatpurusha compound (see p. 13), as 'a medicine-bottle,' 'a cotton-warehouse;' thus **ছত্বের বাটা** 'a milk-can,' **তুলার গুদাম** 'a cotton-warehouse,' **বিচালির নৌকা** 'a straw-boat' (i.e. a boat used for carrying straw).

**আমি বজরা পেলুম না, কি করি খড়ের নৌকায় এলুম** I could not find a passenger-boat, so I was obliged to come in a straw-boat.

**আমার মদের বোতলে কি হবে আমি ঔষধের এক টা শিশি চাই** What use is a wine-bottle to me, I want a medicine-phial.

If, however, it is meant to imply that the vessel is full, then the noun indicating the vessel is put first, and that indicating the

contents last in the nominative. In such constructions a numeral usually precedes ; as

এক কলসী ঘী One pot of ghi.

দুই নৌকা চাউল Two boat loads of rice.

If, however, the first noun is repeated, the numeral is omitted ; as

কলসী ২ জন তার মাথায় ডালিলেন তর তার জ্ঞান হল না They poured pots and pots of water on his head, but even then he did not recover his senses.

The practice, it will be observed, is precisely the reverse of English. For a vessel intended for a certain purpose we use, in form at least, the nominative, as 'a milk-pot;' while for a vessel full of anything we use the genitive, 'a pot of milk.' So also with areas or measures of space ; as

চারি বিঘা জমী Four highas of land<sup>1</sup>.

But when distance is indicated by the time taken in travelling the genitive is used ; as

দুই দিনের পথ A two-days' journey.

এক মাসের রাস্তা A month's journey.

viii. Before qualifying adjectives the substantive is put in the genitive ; as

কৃষ্ণ সকলের প্রিয় Krishna is beloved by all.

সে পশুর সমান He is equal to a beast (no better than a beast).

রামের হস্ত পৃথিবীতে আর কেহ নাই There is no one on earth equal to Rāma.

ix. Before the Sanskrit participles ending in তত্ব, অসীদ, and য়, signifying 'to be done,' 'that which must be done,' the agent is in the genitive ; also before adjectives signifying 'necessary, proper, fit,' and the like ; as

এ তোমার কর্তব্য কাজ This is your bounden duty.

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<sup>1</sup> A bigha is the common unit of land measurement. It varies in extent in different districts, but the standard bigha is about one third of an acre.



তিনি দানের যোগ্য পাত্র He is a fit object of charity.

তাহা করা আপনার আবশ্যিক It is necessary for you to do that.

দেব সেবা আপনার করণীয় বটে The worship of the gods must certainly be performed by you (high style).

x. With the numerous Sanskrit past participles so commonly employed in modern Bengali (see p. 44) the agent is put either in the genitive or instrumental; as

এ কাহার কৃত By whom was this done?

রঘুবংশ কালিদাসের or কালিদাস কর্তৃক রচিত The Raghuvansa (was) composed by Kālidāsa.

In this instance the verb 'to be' is of course understood, but it must be noted that when the verb is expressed the agent must always be in the instrumental; thus it is correct to say

রঘুবংশ কালিদাস কর্তৃক রচিত হইয়াছে,

but incorrect to say

রঘুবংশ কালিদাসের রচিত হইয়াছে.

This peculiar construction arises from the nature of compound verbs, as will be explained in the next paragraph.

xi. The Bengali language being originally a simple rustic speech did not possess primary verbs for expressing the more complicated ideas of civilized life. To meet this want it has had recourse to the practice of making compound verbs by taking a Sanskrit noun and adding to it a simple verb, like কর্ণ 'to do' and others. The number of such verbs is practically unlimited, as any Sanskrit noun may be so used; and the practice has been extended to modern Bengali nouns also. Now in respect of these verbs there are two methods of construction: (1) When the simple verb is কর্ণ or a similar active verb the noun with which it is compounded may be regarded as the object of the verb, in which case the person or thing acted upon by the verb is governed by the compounded noun and thus naturally falls into the genitive case; (2) the verb and the noun are regarded as one word, as a simple verb in fact,

and in that case the person acted on is the direct object and is put in the accusative case. Thus if we have to put the following sentence into Bengali we may do it in either of two ways, as shown below :

It is the duty of a king by putting down the wicked, and by protecting the good, to uproot vice and to establish virtue.

(1) রাজার কর্তব্য যে ছট্টের দমন ও শিষ্টের পালন করিয়া  
অধর্মের উন্মুলন ও ধর্মের সংস্থাপন করেন.

(2) রাজার কর্তব্য যে ছট্টকে দমন ও শিষ্টকে পালন করিয়া  
অধর্মের উন্মুলন ও ধর্মের সংস্থাপন করেন.

In the first of these sentences দমন and পালন are regarded as accusative cases governed by the verb করিয়া; thus ছট্টের and শিষ্টের naturally become genitives governed by them again. But in the last sentence দমন করন is regarded as one verb, as a consequence of which the object ছট্টকে is put in the accusative. It is in fact merely a question of the amount of connexion that is felt to exist between the verb and the noun with which it is compounded. If this connexion is so close that the two words are regarded as forming only one verb, then the object must of course go into the accusative, whereas if the two words are regarded as separate, the noun governed by the verb, then equally of course the preceding noun is governed by the other and falls into the genitive<sup>1</sup>.

But the case is different when the verb হওন is employed, as then the genitive alone can be used, হওন being a neuter verb and

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<sup>1</sup> The two constructions can hardly be elucidated by English owing to the want of inflexional terminations, but if we use an inflexional language like Latin, they are easily distinguished; thus (1) Regis officium est ut improborum suppressionem et bonorum protectionem faciendo injustitiam tollat et justitiam sustineat. (2) Regis officium est ut improbos supprimendo et bonos protegendo etc. The Latin may not be very classical, but the contrast of the two constructions comes out very clearly.

as such being incapable of governing an object in the accusative case; thus

তাহার আগমন হইয়াছে He has arrived (lit. of him the coming has taken place).

আজি আমার বেড়ান হইল না To-day I have not been for a walk (lit. to-day of me the walking has not been).

## § 22. THE LOCATIVE (অধিকরণ).

The principal use of this case is to indicate the place or condition in which a person or thing is; as

(a) of place:

তিনি গৃহে আছেন He is in the house.

সে বাড়ীতে কত জন ধরিতে পারে How many men can go into (be contained in) that house?

তাহার মনে বড় ক্লেশ হইয়াছে He has had great trouble in his mind.

(b) of condition:

বৃষ্টির অভাবে কৃষকের কার্কে তাষাত হইয়াছে Owing to the absence of rain the business of cultivation is impeded (lit. ~~is~~ the business of the cultivator there is impediment).

ওই সোদাগর এখন সুখে আছে That merchant is now well off (lit. ~~is~~ prosperity is).

i. The locative is used in cases where in English the dative or accusative would be used, i. e. 'in' is used for 'on' or 'into' or 'to'; as

তুমি কালিকাতায় কবে যাইবে When will you go to (lit. ~~in~~) Calcutta?

রাজা সিংহাসনে উঠিলেন The king ascended the throne (lit. mounted ~~in~~).

বৈষ্ণবী প্রস্রাভানে প্রবেশ করিল The Boishṇabī entered into the garden.

আমাকে কিছু দিলে জলে পড়িবে না If you give me something, it will not be lost (lit. will not fall in the water).

ii. It is also used to indicate the time when anything happened; as

এ মাসের দশম দিবসে এক সভা হইবেক On the tenth of this month there will be a meeting.

এমন সময়ে হলধর উপস্থিত হইয়া বলিল At that time Haldhar presented himself, and said . . . .

iii. Adverbs of motion and place and the like are used in the locative; as

ধীরে ২ চল Move slowly!

নিরুটে আইস Come near!

দূরে থাক Stand off! (remain at a distance!)

iv. Verbs implying stopping, sticking, touching, affecting take the locative; as

নৌকা চড়ায় লাগিল The boat stuck on a shoal.

এ কথা তাহার মনে লাগিয়াছিল This saying stuck in his mind.

Such words are commonly used to describe attacks of sickness; the part affected being put in the locative and the person affected in the genitive; as

তাহার মাতায় বড় লাগিয়াছে It (the disease) has attacked him badly in the head.

সে আপন পায় আপনি কুড়ালি মারিয়াছে He himself has struck the axe on his own foot. (This is a proverbial saying, meaning 'he has brought his misfortunes on himself.')

But when no part of the body is named the person affected is in the dative; as

তাহাকে বড় লাগিয়াছে It has attacked him badly.

v. Fitness, skill, appropriateness, and necessity take the locative of the art or business concerned ; as

তিনি লেখাতে বড় নিপুণ He is very skilful in writing.

তাহাতে আমার আবশ্যক কি What need have I of that ?

সে অনেক বিষয়ে উপযুক্ত He is fit, or qualified, for several things.

আপনি বড় কার্ণে দক্ষ Your honour is very expert in business.

### § 23. GENERAL RULES.

Under this head are grouped together a number of rules which cannot appropriately be placed under any of the cases, because in some instances one case is used, in others another. Some of these rules, too, refer more to the use of the verb than the noun.

i. As a general rule postpositions require the genitive, but certain ideas may be expressed either by a genitive with a postposition or by some other case without a postposition ; as

মাটিতে রাখ (coll.) or } Put (it) on the ground.  
মাটির উপর রাখ

আমার এক খান ঝড়ি তোমাদের ছাতে or ছাতের উপর পড়িয়াছে My kite has fallen on your roof (lit. of me one piece kite etc.).

Thus, union or disunion may be expressed either by the genitive followed by সহিত, সঙ্গে, or some postposition of similar meaning, or by putting both the objects united in the locative ; as

আমার সহিত উহার মিল ছিল or } Between me and him there  
আমাতে উহাতে মিল ছিল } was friendship.

If the nouns are in the plural, then the genitive with মধ্যে is used ; as

আমাদের ও উহাদের মধ্যে এখন বিরোধ ঘাইতেছে Between us and them at present a quarrel is going on.

জানিয়া দিয়া পুষ্করিণীর মৎস্য ধরাও Cause the fish of the tank to be caught by fishermen;  
where the vulgar would say জেলে কে দিয়ে or জেলেদের দিয়ে.

iii. Although, as mentioned in p. 18, দ্বারা is used as a simple termination with the nominal stem to form the instrumental, it is also, as shown in the last example on that page ((জেলেদের দ্বারা), affixed to the genitive case in the manner of a postposition. Purists affirm that strictly speaking when the noun is pure Sanskrit দ্বারা should be used with the nominative; when it is Bengali, with the genitive. Thus, they would say অশ্বদ্বারা 'by a horse,' because অশ্ব is a pure Sanskrit word, but ঘোড়ার দ্বারা because ঘোড়া is a modern Bengali word. This distinction, like many others introduced by the Sanskritizing school, is not universally observed.

## § 20. THE ABLATIVE (অপাদান).

This case, as in other languages, indicates the person, place or thing, from which the subject is taken away, removed or obtained. There is no special peculiarity in the use of this case, the following idiomatic usages may be noted.

i. When it is desired to express the idea of receiving anything from a person some word indicating nearness, possession, or the like, is inserted; as

আমি তাঁহার নিকট হইতে এক শত টাকা ধার লইয়াছি I have borrowed one hundred rupees from him (lit. from near him).

ii. Sometimes the ablative is used in an instrumental sense with the verb হওয়া; as

তোমা হইতে যে এত হইবে ইহা কে জানিত Who would have thought that this would be done by you?

This is like such English expressions as 'one would not expect such treatment from you.'

iii. The colloquial termination **থেকে** is used with inanimate objects ; as

**আমি বাগান থেকে আসিয়াছি** I have come from the garden.  
**কলিকাতা থেকে কাশী পর্যন্ত** From Calcutta to Benares.

iv. The terminations of the locative **এ**, **এতে**, **তে**, and **য়** (see pp. 16, 18) are used to indicate the source whence anything is produced, or the material of which it is made. Native grammarians regard this as an ablative, though it may equally well be looked on as a locative ; as

**এ ক্ষেত্রে শস্য জন্মে** In or from this field corn is produced.  
**খনিতে ধাতু পাওয়া যায়** In or from the mine metal is found or obtained.  
**মৃতিকায় পুতুলিকা হয়** The doll is made of clay.

## § 21. THE GENITIVE (সম্বন্ধ).

This case is used in two ways ; first, as a possessive indicating possession or relation ; secondly, as the form adapted for affixing postpositions.

i. As a possessive it is used in the same way as in other languages, but it should be borne in mind that the genitive precedes the noun which governs it ; as

**রামের পুস্তক** Rām's book.  
**তাহার পিতার ঘর** His father's house.

Owing to the paucity of adjectives denoting the material of which a thing is made in the colloquial language, the genitive is used where in English an adjective would be employed ; as

**কাঠের রথ** A wooden car (lit. a car of wood).  
**লৌহের ডণ্ড** An iron rod (lit. a rod of iron).  
**সোণার হুড়ী** A golden bracelet (lit. a bracelet of gold).

ii. With postpositions, as mentioned at p. 64, the genitive precedes ; as

তোমার প্রতি Towards you.

ঘরের উপর Upon the house.

ইহার ভিতর মাছ থাকে Some one is inside this (place).

But with ভিন্ন, ছাড়া, বই, and similar words, the nominative is used; as

ধার্মিক ভিন্ন অশুভ স্বামী হইতে পারে না None but the religious man can be happy.

সে ছাড়া আর কেহ আমাকে সাহায্য করিতে পারে না No one but he can help me.

iii. To express necessity, duty, obligation, the verb is put in the infinitive followed by হওন, and requires either the genitive or dative of the person affected; as

তাহাকে ফৌজদারী আদালতে হাজির হইতে হইয়াছিল He had to be present at the Criminal Court.

তোমার সেখানে যাইতে হয় You ought to go there.

আমি বাবুর মহিনা খাই স্তরাং তাহার কাষ আমাকে করিতে হয় I take (lit. I eat) the Bābu's wages, consequently I must do his work.

তিনি আমার বন্ধু আমাকে তাহার রক্ষা করিতে হবে He is my friend, I am bound to protect him.

সে আমার গলায় পড়িছে কাষে কাষে আমার তাহার হয়ে বলিতে হল He fell on my neck, therefore I was obliged to speak in his behalf.

In this construction the genitive and dative may almost be used indifferently; if there is any distinction between them it is that the dative is used when necessity or compulsion is implied, the genitive when duty or moral obligation is involved. The dative, in other words, means 'must,' and the genitive means 'ought.' The distinction, however, seems to be rather theoretical than practical, and does not appear to be always strictly observed.

iv. The infinitive with আছে, as mentioned at p. 55, implies



the power to do, or the option of doing, and takes either the genitive or dative, as in the instance given at the page quoted above.

v. With the negative verb **নাই** the construction with the genitive implies prohibition from custom or religion; as

**ত্রয়োদশীর দিন হিন্দু দিগের বেগুন খেতে নাই** On the thirteenth day of the month Hindus must not eat brinjals (i.e. they are forbidden by their religion to do so).

vi. Similarly, the verbal noun followed by **চাই** (see p. 57) takes either the genitive or the dative; as

**তোমার or তোমাকে একবার সেখানে যাইতে চাই** You ought to go there once.

**এ সকল বিষয় তোমার জানা চাই** You ought to know all these things.

vii. In respect to vessels, buildings, and receptacles of all sorts there is an important distinction to be observed. In speaking of vessels constructed for, or usually applied to, containing any particular article or material, the name of the article is put in the genitive and precedes that of the vessel; and it matters not whether the vessel be at the time full of that material or empty. In such cases in English we generally use a sort of Tatpurusha compound (see p. 13), as 'a medicine-bottle,' 'a cotton-warehouse;' thus **হুণ্ডের বাটা** 'a milk-can,' **তুলার গুদাম** 'a cotton-warehouse,' **বিচালির নৌকা** 'a straw-boat' (i.e. a boat used for carrying straw).

**আমি বজরা পেলুম না, কি করি খড়ের নৌকায় এলুম** I could not find a passenger-boat, so I was obliged to come in a straw-boat.

**আমার মদের বোতলে কি হবে আমি ঔষধের এক টা শিশি চাই** What use is a wine-bottle to me, I want a medicine-phial.

If, however, it is meant to imply that the vessel is full, then the noun indicating the vessel is put first, and that indicating the

contents last in the nominative. In such constructions a numeral usually precedes; as

এক কলসী ঘী One pot of ghī.

দুই নৌকা চাউল Two boat loads of rice.

If, however, the first noun is repeated, the numeral is omitted; as

কলসী ২ জল তার মাথায় ভালিলেন তবু তার জ্ঞান হল না They poured pots and pots of water on his head, but even then he did not recover his senses.

The practice, it will be observed, is precisely the reverse of English. For a vessel intended for a certain purpose we use, in form at least, the nominative, as 'a milk-pot;' while for a vessel full of anything we use the genitive, 'a pot of milk.' So also with areas or measures of space; as

চারি বিঘা জমী Four highas of land<sup>1</sup>.

But when distance is indicated by the time taken in travelling the genitive is used; as

দুই দিনের পথ A two-days' journey.

এক মাসের রাস্তা A month's journey.

viii. Before qualifying adjectives the substantive is put in the genitive; as

কৃষ্ণ সকলের প্রিয় Kṛishṇa is beloved by all.

সে পশুর সমান He is equal to a beast (no better than a beast).

রামের তুল্য পৃথিবীতে আর কেহ নাই There is no one on earth equal to Rāma.

ix. Before the Sanskrit participles ending in তব্য, অনীত, and য, signifying 'to be done,' 'that which must be done,' the agent is in the genitive; also before adjectives signifying 'necessary, proper, fit,' and the like; as

এ তোমার কর্তব্য কাৰ্য This is your bounden duty.

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<sup>1</sup> A bigha is the common unit of land measurement. It varies in extent in different districts, but the standard bigha is about one third of an acre.

তিনি দানের যোগ্য পাত্র He is a fit object of charity.

তাহা করা আপনার আবশ্যক It is necessary for you to do that.

দেব সেবা আপনার করণীয় বটে The worship of the gods must certainly be performed by you (high style).

x. With the numerous Sanskrit past participles so commonly employed in modern Bengali (see p. 44) the agent is put either in the genitive or instrumental; as

এ কাহার কৃত By whom was this done?

রঘুবংশ কালিদাসের or কালিদাস কর্তৃক রচিত The Raghuvansā (was) composed by Kālidāsa.

In this instance the verb 'to be' is of course understood, but it must be noted that when the verb is expressed the agent must always be in the instrumental; thus it is correct to say

রঘুবংশ কালিদাস কর্তৃক রচিত হইয়াছে,

but incorrect to say

রঘুবংশ কালিদাসের রচিত হইয়াছে.

This peculiar construction arises from the nature of compound verbs, as will be explained in the next paragraph.

xi. The Bengali language being originally a simple rustic speech did not possess primary verbs for expressing the more complicated ideas of civilized life. To meet this want it has had recourse to the practice of making compound verbs by taking a Sanskrit noun and adding to it a simple verb, like **করু** 'to do' and others. The number of such verbs is practically unlimited, as any Sanskrit noun may be so used; and the practice has been extended to modern Bengali nouns also. Now in respect of these verbs there are two methods of construction: (1) When the simple verb is **করু** or a similar active verb the noun with which it is compounded may be regarded as the object of the verb, in which case the person or thing acted upon by the verb is governed by the compounded noun and thus naturally falls into the genitive case; (2) the verb and the noun are regarded as one word, as a simple active verb in fact,

and in that case the person acted on is the direct object and is put in the accusative case. Thus if we have to put the following sentence into Bengali we may do it in either of two ways, as shown below :

It is the duty of a king by putting down the wicked, and by protecting the good, to uproot vice and to establish virtue.

(1) রাজার কর্তব্য যে ছুটেই দমন ও শিটেই পালন করিয়া  
অধর্মের উন্মুলন ও ধর্মের সংস্থাপন করেন.

(2) রাজার কর্তব্য যে ছুটকে দমন ও শিটকে পালন করিয়া  
অধর্মের উন্মুলন ও ধর্মের সংস্থাপন করেন.

In the first of these sentences দমন and পালন are regarded as accusative cases governed by the verb করিয়া; thus ছুটেই and শিটেই naturally become genitives governed by them again. But in the last sentence দমন করন is regarded as one verb, as a consequence of which the object ছুটকে is put in the accusative. It is in fact merely a question of the amount of connexion that is felt to exist between the verb and the noun with which it is compounded. If this connexion is so close that the two words are regarded as forming only one verb, then the object must of course go into the accusative, whereas if the two words are regarded as separate, the noun governed by the verb, then equally of course the preceding noun is governed by the other and falls into the genitive<sup>1</sup>.

But the case is different when the verb হওয়া is employed, as then the genitive alone can be used, হওয়া being a neuter verb and

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<sup>1</sup> The two constructions can hardly be elucidated by English owing to the want of inflexional terminations, but if we use an inflexional language like Latin, they are easily distinguished; thus (1) Regis officium est ut improborum suppressionem et bonorum protectionem faciendo injustitiam tollat et justitiam sustineat. (2) Regis officium est ut improbos supprimendo et bonos protegendo etc. The Latin may not be very classical, but the contrast of the two constructions comes out very clearly.

as such being incapable of governing an object in the accusative case; thus

তাহার আগমন হইয়াছে He has arrived (lit. of him the coming has taken place).

আজি আমার বেড়ান হইল না To-day I have not been for a walk (lit. to-day of me the walking has not been).

## § 22. THE LOCATIVE (অধিকরণ).

The principal use of this case is to indicate the place or condition in which a person or thing is; as

(a) of place:

তিনি গৃহে আছেন He is in the house.

সে বাড়ীতে কত জন ধরিতে পারে How many men can go into (be contained in) that house?

তাহার মনে বড় ক্লেশ হইয়াছে He has had great trouble in his mind.

(b) of condition:

বৃষ্টির অভাবে কৃষকের কার্যে তাষাত হইয়াছে Owing to the absence of rain the business of cultivation is impeded (lit. ~~is~~ the business of the cultivator there is impediment).

ওই সৌদাগর এখন সুখে আছে That merchant is now well off (lit. ~~is~~ prosperity is).

i. The locative is used in cases where in English the dative or accusative would be used, i. e. 'in' is used for 'on' or 'into' or 'to'; as

তুমি কালিকাতায় কবে যাইবে When will you go to (lit. ~~in~~) Calcutta?

রাজা সিংহাসনে উঠিলেন The king ascended the throne (lit. mounted ~~in~~).

বৈষ্ণবী প্রস্রাভানে প্রবেশ করিল The Boishnabī entered into the garden.

আমাকে কিছু দিলে জলে পড়িবে না If you give me something, it will not be lost (lit. will not fall in the water).

ii. It is also used to indicate the time when anything happened; as

এ মাসের দশম দিবসে এক সভা হইবেক On the tenth of this month there will be a meeting.

এমন সময়ে হলধর উপস্থিত হইয়া বলিল At that time Haldhar presented himself, and said . . . .

iii. Adverbs of motion and place and the like are used in the locative; as

ধীরে ২ চল Move slowly!

নিকটে আইস Come near!

দূরে থাক Stand off! (remain at a distance!)

iv. Verbs implying stopping, sticking, touching, affecting take the locative; as

নৌকা চড়ায় লাগিল The boat stuck on a shoal.

এ কথা তাহার মনে লাগিয়াছিল This saying stuck in his mind.

Such words are commonly used to describe attacks of sickness; the part affected being put in the locative and the person affected in the genitive; as

তাহার মাতায় বড় লাগিয়াছে It (the disease) has attacked him badly in the head.

সে আপন পায় আপনি কুড়ালি মারিয়াছে He himself has struck the axe on his own foot. (This is a proverbial saying, meaning 'he has brought his misfortunes on himself.')

But when no part of the body is named the person affected is in the dative; as

তাহাকে বড় লাগিয়াছে It has attacked him badly.

v. Fitness, skill, appropriateness, and necessity take the locative of the art or business concerned ; as

তিনি লেখাতে বড় নিপুণ He is very skilful in writing.

তাহাতে আমার আবশ্যক কি What need have I of that ?

সে অনেক বিষয়ে উপযুক্ত He is fit, or qualified, for several things.

আপনি বড় কাজে দক্ষ Your honour is very expert in business.

### § 23. GENERAL RULES.

Under this head are grouped together a number of rules which cannot appropriately be placed under any of the cases, because in some instances one case is used, in others another. Some of these rules, too, refer more to the use of the verb than the noun.

i. As a general rule postpositions require the genitive, but certain ideas may be expressed either by a genitive with a postposition or by some other case without a postposition ; as

মাটিতে রাখ (coll.) or } Put (it) on the ground.  
মাটির উপর রাখ

আমার এক খান মূড়ি তোমাদের ছাতে or ছাতের উপর পড়ি-  
য়াছে My kite has fallen on your roof (lit. of me one piece  
kite etc.).

Thus, union or disunion may be expressed either by the genitive followed by সহিত, সঙ্গে, or some postposition of similar meaning, or by putting both the objects united in the locative ; as

আমার সহিত উহার মিল ছিল or } Between me and him there  
আমাতে উহাতে মিল ছিল } was friendship.

If the nouns are in the plural, then the genitive with মধ্যে is used ; as

আমাদের ও উহাদের মধ্যে এখন বিরোধ ঘাইতেছে Between  
us and them at present a quarrel is going on.

When the absence of any difference is implied then the locative is used; as

হরিতে ও হরতে কিছু ভেদ নাই There is no difference between Hari and Hara.

When comparison is made between two persons or objects, the first object is in the nominative or whatever other case may be required by the construction of the sentence, and the second is in the genitive followed by *সঙ্গে* or simply in the genitive followed by the word denoting comparison or equality; thus

অন্য কবি কালিদাসের সঙ্গে তুল্য হইতে পারে না No other poet can be equal to, or compared with, Kālidās; or

অন্য কবি কালিদাসের তুল্য হইতে পারে না.

But when such equality is denied, both nouns are put in the locative; as

ইহাতে উহাতে সমান নাই Between this one and that one there is no resemblance, or equality. (Vulgo এতে ওতে সমান নয়.)

So also with exchange the locative is used, though colloquially also the genitive with the postposition; as

তোমার ঘড়িতে আমার ঘড়িতে বদল কর or

তোমার ঘড়ি আমার ঘড়ির সঙ্গে বদল কর Exchange your watch for mine.

ii. Some illustrations of the use of the verbal nouns were given at p. 51, par. xvi. The following further rules should be noted:

The verbal noun in *আ* or *ওয়া* is used to all intents and purposes as a substantive, to imply the act of doing or being, followed by the verbs *হওয়া*, *আছি*, or *থাকন*; as

আসা যাওয়া না থাকিলে প্রণয় থাকে না Without intercourse there can be no friendship (lit. coming and going not having been, friendship does not remain).

তোমার এমন কথাটা বলা উচিত হয় নাই It is not proper for you to say such a thing (lit. of you such a word the speaking proper is not).



সেখানে যেহে যাওয়া সেই আসা, থাকা হইবে না You must go there and come away at once, you will not stop (lit. there what is going, that is coming, stopping there will not be).

তোমার লেখা দেখিতে চাই I wish to see your writing.

It is used also in the genitive and locative ; as

তাহার যাওয়ার কথা শুনিয়া হুঃখিত হইয়াছি On hearing of his going I was sorry.

সেখানে যাওয়াতে কোন দোষ নাই There is no harm in going there.

আমার এই কথা বলাতে তিনি রাগিয়া উঠিলেন On my saying that word he rose up in wrath.

The use of the verbal noun in **ন** or **ণ** is so rare that it is not necessary to give any examples. That of **ইবা** is similar to **আ** or **ওয়া**.

iii. Nouns in apposition are of course put in the same case, as **গঙ্গা নদী** 'the river Ganges,' **অম্র ফল** 'a mango fruit;' but when two or three nouns in apposition are put in the genitive or any other case, the case termination is added only to the last of them ; as

**গঙ্গা নদীর তীরে** On the banks of the Ganges.

**দায়ভাগলেখক জীমূতবাহনের শব্দা সকারণ** The decisions of Jīmūtavāhana the author of the *Dāyabhāga* are important.

**ভারতচন্দ্র রায় গুণাকরে অনেক গুণ ছিল** In Bhāratchandra Rāy (surnamed) the Mine of Virtues there was much merit.

These are in the high literary style, but the rule applies also to the ordinary colloquial style ; as

**ডাক্তার বাবুকে ডাক** Call the Doctor Bābu.

**কারিকর মোহনের ঠাকুরবাড়ী ভাল** Mohan the architect's temple is good.

**হুতোর মিস্তরী কালার কাম মন্দ নহে** Kālā carpenter's work is not bad.

iv. It has already been stated on p. 25 that the adjective is

invariable, and does not change for gender, number, or case. Theoretically, however, the adjective in this, as in most languages, does agree with its substantive, and in consequence when a Sanskrit adjective is used, some writers make it change according to the gender of the substantive. This refinement may as a general rule be neglected by the student, but as he will sometimes find Sanskrit feminines used, the following brief note may be useful :

Sanskrit adjectives ending in **ईन्** make the masculine in **ई** and the feminine in **ईनी** ; thus **জ্ঞানী গুরুষ** 'a learned man,' **জ্ঞানিনী** **স্ত্রী** 'a learned woman.'

Adjectives ending in **বৎ** and **মৎ** make the masculine in **বান** and **মান** and the feminine in **বতী** and **মতী** respectively ; as **রূপবান** **মহুশ** 'a beautiful man,' **রূপবতী** **স্ত্রী** 'a beautiful woman ;' **শ্রীমান** **রাজা** 'a fortunate king,' **শ্রীমতী** **রানী** 'a fortunate queen.'

**শ্রীমতী** is commonly used as a title by ladies of rank, and even as a mere prefix to names of females of all kinds. It corresponds almost to the English 'Mrs.' In legal documents this title will often be found written **শ্রীমত্যা**, which is really the Sanskrit genitive. This custom arises from the habit, common in former times, of signing one's name to a document in the Sanskrit genitive. The whole signature was, in fact, a Sanskrit sentence beginning with the words **পত্রম্ ইদম্** 'this (is the) writing' of so-and-so. Thus also **দেবী**, the title of Brahman ladies, and **দাসী**, that of ladies of other castes, are often written **দেব্যা** and **দাস্যা** respectively.

v. When two or more nouns are connected together by a conjunctive conjunction, such as 'and,' 'also,' the verb is put in the plural ; as

**রাম, শ্যাম ও কৃষ্ণ বারাণসী গমন করিয়াছেন** **Rām, Shyām, and Kṛishṇa** have gone to Benares.

But if connected by a disjunctive, as 'or,' 'either,' the verb is in the singular ; as

রাম কিম্বা শ্যাম যিনি আসিবে তাহাকে লইয়া আসিবে Rām  
or Shyām, whichever of them comes, bring with you.

আমি বা আমার চলেই যেহে যাবে I or my boy will go.

Colloquially, it is more usual in this case to repeat the verb; as

টাকাই থাকুক বা ধান থাকুক নিয়ে আসিবে Be it money or be  
it rice, bring it.

vi. When a verb is governed by several nouns, each of which, though plural in meaning, is singular in form, the verb is in the singular; as

আলু পাটাল বেগুন বাজালায় জন্মে Potatoes, cucumbers, and  
brinjals grow in Bengal.

But if the nouns are followed by a numeral or a plural pronoun, the verb is in the plural; as

ব্রাহ্মণ ক্ষত্রী বৈশ্য এ তিনি পৈতা ধরেন Brahmins, Kshattris,  
and Boidyas, these three wear the sacred thread.

ইংরাজী বাঙ্গালী কাবুলী আরবী ইহারা সকলেই কলিকতায়  
বাস করেন English, Bengalis, Kabulis, Arabs, all these live  
in Calcutta.

vii. Adjectives, when used as substantives, are regularly declined; as

জ্ঞানির সংসর্গে থাকিও Remain in the society of the wise.

মাতালকে শ্রদ্ধা হয় A drunken man tells the truth (lit. to the  
drunken belief there is).

But when a pronoun is used adjectivally it cannot be declined unless the particle **টি** or **টা** is added; as **এটা**, genitive **এটার**; **কোনটি**, accusative **কোনটিকে**, etc.

## § 24. STRUCTURE OF SENTENCES (পদবিশাস).

The order in which words are arranged in a sentence is a matter of much importance, as in this respect the Bengali language differs very widely from English. The two leading rules are: (1) the finite

verb is put at the end of a sentence, and (2) every governed word precedes the word which governs it. Owing to the operation of these two rules it frequently happens that the order of words in a Bengali sentence is precisely the reverse of English.

i. The order of words in a simple sentence is: subject—object—verb. In English it is: subject—verb—object; as

রাম আমকে ধরিলেন Rām seized Shyām.

But where a particular word is emphatic, it is put last; as

আগে আমাকে তিনি মারিলেন পরে আমি তাহাকে মারিলাম

First *he* beat me, afterwards I beat him.

Here the speaker wishes to draw attention to the fact that he committed the assault under provocation, because the other man beat him first. The emphasis is therefore on তিনি, and it is therefore put after আমাকে.

তিনি শিখান আমাকে, আমি শিখাই তাহাকে He teaches me, and I teach him.

Here the emphasis is on the persons taught, they are therefore put last.

আগে বলিলেন তিনি, পরে বলিলাম আমি First *he* spoke, then I spoke.

Here attention is drawn to the order in which the persons spoke, the two nominatives which carry the emphasis are put at the end of the respective clauses.

In sentences intended to be satirical, jocose, or angry, the verb is often put first; as চল্লেন্ শৰ্ম্মা 'the great Pandit is going off (in a rage)!' করে বস্লেন্ এক কীর্ত্তি 'he has done a glorious thing indeed!' said satirically when a man is very proud of having done something which was not successful after all (lit. having done one glory he sat).

ii. When an active verb has two objects, one of which is in the accusative and the other in the dative, the dative is put first and the accusative, without termination, next (see § 18, par. iii); as

আমি তাহাকে কিছু বলিতে চাই I wish to say something to him.  
See also the examples in the above-quoted section.

iii. A qualifying adjective precedes the substantive which it qualifies, but a descriptive adjective is put last; as বুদ্ধিমান ব্যক্তি 'a wise person,' but এই ব্যক্তি বুদ্ধিমান 'this person (is) wise.' In the latter sentence a verb is understood, but rarely expressed. When it is expressed it is put last; as

বুদ্ধিমান লোকের নিকট চাকর থাকিলে সেও বুদ্ধিমান হয়  
From being the servant of clever people, he also is (has become) clever.

উমেশ অতি শিষ্টে হয়েন Umesh is very polite.

Colloquially, however, the omission of the verb is more usual; as  
তুমি বড় দুষ্ট 'you are very wicked,' সে নির্লজ্জ 'he (is) shameless.'  
When the verb understood is আছি the adjective may either precede or follow, but the construction with the adjective preceding is more literary than colloquial; as

রাজা দশরথের চারি পুত্র ছিলেন, তন্মধ্যে জ্যেষ্ঠ রাম, মধ্যম  
ভরত, তৃতীয় লক্ষ্মণ, কনিষ্ঠ শত্রুঘ্ন King Daśaratha had four  
sons, of these the eldest was Rāma, the next Bharata, the  
third Lakshmaṇa, the youngest Śatrughna.

Here it would be equally correct to say রাম জ্যেষ্ঠ etc.

iv. The governed word precedes the word which governs it; thus, not only does the genitive precede the governing word (§ 21, par. i), but the object of an active verb precedes the verb, an adverb of time or place precedes the verb and takes the first place in the sentence or clause, except when it governs a noun, in which case the noun goes first. The result of these rules is, that a Bengali sentence has often to be read into English backwards. Instances of the genitive preceding have been given above, and will be found frequently throughout this work. The following are instances of the location of the adverb:

কালক্রমে বাহুও পণ্ডিত হইবেন In time even Bānu will become a learned man. (Bānu is a rustic lout.)

এই গ্রামের প্রান্তভাগে এক মন্দির ছিল, তাহাতে এক যোগী উপস্থাপন করিতেন, এক্ষণে সে মন্দির নষ্ট ও সে যোগী অদৃষ্ট হইয়াছেন On the outskirts of this village there was a temple, there a Jogi used to perform penance, now that temple is destroyed and the Jogi has disappeared.

The words in italics are adverbs, and take the first place in their respective clauses, except the first, which is preceded by the word 'village,' which it qualifies.

The two following passages, in high literary style, will illustrate the arrangement of words in a sentence, with reference to all the foregoing rules. It will be observed that they are composed almost entirely of Sanskrit words, with only just so much Bengali as is necessary to bind them together. Nine-tenths of these grand words would be utterly unintelligible to the masses:

কনিষ্ঠ স্ববরাজ আপন বৃদ্ধ পিতাকে অভ্যস্ত অপমানপূর্বক দৃঢ়  
নিগাড় বদ্ধ ও মহা ঘোর কারাগারে রুদ্ধ করিয়া বনে রাজ্যা-  
ধিকার ও সিংহাসনারোহন করিয়াছেন ।

Literally :

The youngest prince (his) own old father excessive disgrace-  
preceded strong fetters-in bound, and very dreadful prison-in  
confined having-made, force-by kingdom-power and throne-  
ascending made.

In ordinary English this would run thus :

The youngest prince having bound his aged father in fetters in  
a most disgraceful manner (or, with every mark of disgrace),  
confined him in a dreadful prison, and by force took posses-  
sion of the kingdom, and ascended the throne.

এক দিবস তাঁহার ছেলে বজ্রতে ভ্রমণার্থ নির্গমন কামীন অমতি-  
দুরূহ এক কাছাড়বীর মন্দিরে অবগমমোহর বীণাশব্দ অবগ

করিয়া কৌতুকাবিষ্ট চিত্তে সত্বরে তথায় উপস্থিত হইয়া দেখিলেন এক পরম সুন্দরী কণ্ঠা বীণামুগত স্বভিগর্ভ গীত দ্বারা ভগবতী কাত্যায়নীর আরাধনা করিতেছেন ।

One day they two friends for the sake of walking going-forth time not-very-far-standing one Kātyāyanī-of temple-in hearing-pleasant flute-sound hearing having made, curiosity-possessed mind-with there quickly present having been, saw a very beautiful maiden flute-accompanied praise-containing song-by goddess Kātyāyanī-of worship is making.

Or in ordinary English :

One day the two friends when they went out for a walk heard the sweet sounds of a flute from a temple of Kātyāyanī close by. Urged by curiosity they quickly went there, and saw a very beautiful maiden worshipping the goddess Kātyāyanī with a song of praise to the accompaniment of a flute.

Many examples of this kind of long involved sentence will be found in the extracts from official papers contained in this work. The best modern writers, however, now avoid these cumbrous constructions, and write in short sentences.

v. The relative and correlative pronouns and adverbs correspond to one another in the first and second clauses of a sentence. Where the first clause opens with any of the relatives whose type is য (see pp. 35, 59), the second clause must open with the corresponding relative whose type is স or ত. Thus to যিনি answers তিনি, to যে answers সে, and so on ; as

যিনি জীবন দিয়াছেন তিনি আহাৰ দিবেন He who has given life, (He) will give food.

যে শক্তি এমন কৰ্ম্ম করিয়াছে সে শক্তি সব করিতে পারে

The man who has done that, (that man) can do everything.

যাহা মন্দ তাহা হয় Whatsoever is bad, (that) is contemptible.

যখন তুমি যাইবে তখন আমিও যাইব Whenever you go, (then)

I also will go.

তুমি যেখানে থাকো সেখানে মানুষ থাকিতে পারে না Where  
you dwell, there no man can dwell.

বৈকুণ্ঠ যেমন জগদীশ তেমন নয় Such as Boikunṭh is, such is  
not Jagadish (i.e. Jagadish is not equal to Boikunṭh).

Although, however, the pronoun in the second clause must be the correlative of that in the first clause, it is not necessary that it should be in the same case; it must, of course, take the case required by the construction of the clause. It is, at the same time, thought more elegant, if not more correct, so to word the sentence that the correlative shall be in the same case as the relative; thus it is not incorrect to say,

যে শক্তি আসিবে তাহাকে আমি দান দিব Whoever shall come,  
to him I will give gifts;

but it would be more elegant to say,

যে শক্তি আসিবে সে দান পাইবে Whoever shall come, he  
shall get gifts,

because in both clauses the pronoun is in the nominative.

Occasionally, for the sake of emphasis or impressiveness, the correlative sentence is placed first; as

তিনিই যথার্থ পণ্ডিত যিনি বিদ্বান ও ধার্মিক He is a true  
Pandit, who is wise and virtuous.

Sometimes the relative is omitted, and sometimes the correlative, but the former is rare, and chiefly in poetry; as

সকল প্রাণিকে দেখে আপনার মত ।

সেই সে পণ্ডিত হয় শাস্ত্রের সম্মত ॥

(He who) regards all living things as equal to himself,

He is that sage approved by the Shastras.

তুমি যাহা খাইতে চাও দিব Whatever you wish to eat, (that)  
I will give.

যাহা বল কি আমার মনে সন্দেহ জন্মিয়াছে Whatever you  
say, still doubt has arisen in my mind.

In the first instance the relative is omitted *metri gratia*. It should



be যে সকল etc.; in the two last the correlative is omitted—তাহা দিব etc. and তাহা হইলেনও.

The relative যে is sometimes colloquially inserted in hasty or half-interjectional sentences; thus, to the question 'where is Rām?' the answer might be, সে যে বাড়ী গিয়াছে 'why, he has gone home.' I can only translate যে by 'why,' uttered in a tone of surprise. It is, in fact, almost untranslatable, though the construction is extremely common.

vi. It may be useful here to give a list of certain words which, by the usage of the language, correspond to each other, so that when one is used in the first clause of a sentence the other must be used in the last.

যদি if,	requires	তবে then.
যত্নপি	{ although, „	{ তথাপি
যদিও		{ তত্রাপি } yet, still, never-
যদিস্তাৎ		{ তথাচ } theless.
বরং	{ rather, „	{ তথাপি না
বরঞ্চ		{ তত্রাপি না } yet not (than).
		{ তবু না }
হয় either,	„	নয় or.
নয় neither,	„	নয় nor.
না neither,	„	না nor.
অপেক্ষা	{ than, „	{ বরং }
চেয়ে		{ বরঞ্চ } rather.

Some of these words are used in such a way that it is difficult to find exact English equivalents for them. বরং, for instance means 'good,' and বরঞ্চ is the same word with the Sanskrit च 'and' added to it (चरंच). হয় is the verb 'is,' and নয় the negative of the same; thus

যদি তুমি যাও তবে আমি যাই If you go, then I go.

যত্বেপি তুমি আমার মন্দ করিয়াছ তথাপি আমি তোমার মন্দ  
করিব না Although you have done ill by me, I will do no  
ill by you.

বরং প্রাণ হারাাইব তবু মান হারাাইব না I will rather lose my  
life than my honour (lit. better or rather I will lose my life,  
then I will not lose my honour).

বরং শুদ্ধ গোয়ালি ভাল তবু ছষ্ট গরু ভাল নয় Better is an  
empty cowshed than a vicious cow. (Proverb; lit. rather an  
empty cowshed good, then a vicious cow is not good.)

হয় যাও নয় থাক Either go, or stay (lit. (if) it is, go; (if) it  
is not, stay).

নয় ভাল নয় মন্দ Neither good, nor bad (lit. it is not good, it  
is not bad).

সে না হিন্দু না মুসলমান He is neither Hindu nor Musulman.

উহা অপেক্ষা বরং ইহা ভাল This is better than that (lit. than  
that rather this is good).

মন্দ পুত্র হওয়ার চেয়ে বরং পুত্র না হওয়া ভাল It is better to  
have no son at all than a bad son (lit. than the being of  
a bad son, rather a son not being is good).

It will be seen from the above instances that the negative is often  
used in the sense of 'or.' Thus, to express the idea 'are you going  
or shall you stay here?' they would say, 'do you go? no? do you  
stay?' This construction is colloquially very common.

vii. When a long string of nouns is used to govern one verb,  
or to form one sentence, the conjunctive conjunction should, strictly  
speaking, be inserted after each one of them, but in modern usage  
this has been felt to be cumbrous, and it is now more common  
to insert the conjunction only between the two last, or even to omit  
it altogether; as

যুধিষ্ঠির ও ভীম ও অর্জুন ও নকুল ও সহদেব এই পাঁচ ভাই  
পক্ষ পাণ্ডব or

যুধিষ্ঠির, ভীম অর্জুন নকুল ও সহদেব etc. Yudhishtira, Bhīma,

Arjuna, Nakula, and Sahadeva, these five brothers are the five Pāṇḍavas.

viii. When two or more nouns in the genitive case are joined by a conjunction, the termination may optionally be added to both, or only to the last; as

শাক্ত ও বৈষ্ণবের মধ্যে ঘেঁষ আছে or

শাক্তের ও বৈষ্ণবের etc. Between Śāktas and Vaiṣṇavas there is enmity.

But when both nouns are in the accusative, it is more common to add the termination only to the last; as

মহেশ কিম্বা ভুবনকে এখানে পাঠাইয়া দিও Send Mahesh or Bhuban here.

When the conjunction is ও, the termination may be added to both nouns. The same rule applies to adjectives when declined as substantives (see § 23, par. vi); as

জ্ঞানি গুণি ও মানিকে আদর কর Reverence the wise, the virtuous, and the venerable.

Though less usual, it would not be incorrect to say জ্ঞানিকে etc. This rule does not apply to pronouns, which must always have the case terminations; as

তোমাকে ও তাঁহাকে যাইতে হইবে You and he must go.

To say তোমা ও তাঁহাকে would be incorrect.

ix. Interrogation is colloquially indicated merely by the tone of the voice, as in other languages. In writing, also, the English sign of interrogation is now frequently used; thus তুমি যাবে? 'will you go?'

But, for the sake of greater clearness, কি is often introduced, either before or after the verb; thus তুমি কি যাবে or তুমি যাবে কি. Or the verb is put first; as যাবে তুমি or যাবে কি তুমি.

When the fact is already known and the question is put merely

to compel a confession, or to clench an argument, **না** or **না কি** is used; as

**তুমি না সেখানে গিয়াছিলে** Did not you go there?

**রাজা নাকি গুলি খাইয়া মরিয়াছে** Was not the Rājā killed by a bullet? (lit. did not the Rājā having eaten a bullet die?)

x. In conversation, and occasionally also in writing, the substantive verbs **আছে** and **হওন** in the present tense are omitted, being understood. This is peculiarly the case in short sentences, where the meaning is perfectly clear without them; as

**তোমার নাম কি** What (is) your name?

**তিনি উত্তম লোক** He (is) a very good man.

So also, but less frequently, with the imperfect **ছিলাম**, and the preterite of **হওন**; as

**যখন পলাশির যুদ্ধ হয় তখন আমি কাশীতে** omitting **ছিলাম**

When the battle of Plassy took place, I (was) at Benares.

**তিনি গত** omitting **হইয়াছে** He (is) gone.

**আমার এখন বড় সুখ** omitting **হইয়াছে** I am now very happy.

It is difficult to lay down exact rules for the omission or insertion of the substantive verb. It is so much a matter of habit and custom that no native grammarian seems to have considered it worth analysing. It is necessary to realise the difference in meaning of the two verbs. Those who know Sanskrit will readily understand it by bearing in mind that **আছে** is the Sanskrit **अस्**, while **হওন** is Sanskrit **भू**; for others, the matter may be made clear by observing that there are in many Aryan languages two verbs meaning 'to be,' one of which is a mere copula or linking-word used to connect other words in a sentence where no special stress is laid on the idea of being, while the other is used when the idea of being is an important element in the sentence<sup>1</sup>. The former is often

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<sup>1</sup> The best example of this distinction in modern languages is the use of *ser* (esse) and *estar* (stare) in Spanish.

omitted, its existence being so readily understood. Thus, where an adverb is used emphatically in a sentence, it draws the attention to itself, and the verb is taken for granted, as **আমি এখন ব্যস্ত** 'I am now busy;' but if the adverb is omitted, the verb is inserted, as **আমি ব্যস্ত আছি** 'I am busy.' So also when speaking familiarly, or when addressing an inferior, brevity or a tone of command is expressed by omitting the verb; as **হুই কি** 'who (are) you?' The latter is more generally inserted, though when the adjective is used descriptively, as explained in par. iii above, it is omitted. Thus it is inserted in

**কই তিনি দুঃখিত হন নই** Where is he not grieved? i.e. of course he is grieved.

**কোথায় তিনি দুঃখিত হবেন** Where will he be grieved? i.e. of course he will be pleased.

But it is omitted in

**যে সকল লোক শীতে কাঁড় তাহাদিগের কাপড় দেওয়া উচিত**  
To those who are suffering from cold, it is proper to give clothes.

**তিনি অতি বুদ্ধিমান ব্যক্তি** He is a very clever person.

## CHAPTER VII.

### SPECIMENS OF BENGALI LITERATURE.

#### I.

##### Short Sentences.

যে সর্বাবস্থায় সম্বলিত সেই স্থানী ।

কুসংসর্গে থাকা অপেক্ষা একাকী থাকা ভাল ।

অর্থের পরীক্ষা অগ্নিতে বস্তুর পরীক্ষা বিপদে ।

ছুর্থের অন্তঃকরণ যুখে জ্ঞানির যুখে অন্তরে ।

5 যে কখনো ছুথে পড়ে নাই সে যুথের স্বাদ পায় নাই ।

ছুথে যে সহিতে পারে না সে অত্যন্ত ছুথী ।

ভাবিয়া করিও যেন করিয়া ভাবিও না ।

যার জন্মে করিবে ছুরি সেও বলিবে চোর ।

পাপ করিলে ভুগতে হয় ।

10 তোমার মতন উপহৃত লোক কজন পাওয়া যায় ।

গতিক বড় ভাল নয় বোধ হয় সর্বশেষ হইবে ।

পরিশ্রম করিলে রক্ত মিলিবে ।

তুমি কি মনে করছ সংসারে থেকে ধর্ম কর্ম করিবে ।

ছুর্থের অনেক দোষ তাই বলি ভাল করিয়া লেখা পড়া শিখ ।

15 ভুব দিয়া জল খেলে কারও সাধ নাই যে ধরে ।

কাষ করিতে গেলে মন চাই নইলে কি কাজ ভাল হয় ।

- টাকা পাইলে খরচ করিতে ইচ্ছা হয় ।  
 মরিতে হবে বলিলে লোকে কি কখনো হিংসা করে ।  
 ছুটে লোককে সকলেই সূণ্য করে ।  
 10 মাঘস হলেই লোকে স্তব্ধতা করে ॥

## II.

## Short Sentences.

- আশাকে সংযমন করা স্থায়ী হইবার প্রধান উপায় ।  
 বিস্তৃত লোক অশ্রের দোষ দৃষ্টে আপন দোষ সংশোধন করেন ।  
 অশ্রের দোষ দেখিবার সময় আমাদের চক্ষুঃ সতেজ কিন্তু  
 আপন দোষ দেখিবার সময় অন্ধ ।  
 স্বাস্থ্যে পর আত্মীয় হয় ছৰ্ব্বাস্থ্যে আত্মীয় পর হয় ।  
 5 সম্পদে স্বার্থসাধন নিমিত্ত অনেকে বন্ধু হয় কিন্তু বিপদে  
 কেহ থাকে না ।  
 পণ্ডিত লোক ধান্মিকের প্রশংসা করেন অবশিষ্ট লোক ধনির  
 ও পরাক্রান্তের প্রশংসা করেন ।  
 অপরিমিত স্থায়ী আপন উত্তরাধিকারিকে ফাকি দেয় কুপন  
 আপনাকে বঞ্চিত করে ।  
 সঙ্কমের হৃদয় নবনী হইতে ও কোমল কেননা নবনী আপন  
 উদ্ভাপ না পাইলে দ্রব হয় না সঙ্কমের মন অশ্রের তাপ  
 দেখিয়া দ্রব হয় ।  
 পণ্ডিতের শত্রু শত্রু, দুর্ধের শত্রু অশ্রু ।  
 10 যে কন্দ একবার করিলে আর ফিরিবে না তাহা বিলক্ষণ  
 বিবেচনা পূর্বক করিও ।  
 সাহসে কোন কার্যে প্রবৃত্ত হওয়া উচিত নহে ।

উদ্ভোগী পুরুষ প্রায়ই লক্ষ্মীবস্ত্র হইয়া থাকে ।

মহুঞ্জের অহঙ্কার তুচ্ছ শত্রু নাই ।

পবিত্র মানবদেহে কেন পাপের সঙ্কার হইবে ।

১৫ স্বভাবজ বনজাত শাক ছারা ও উদর পরিপূর্ণ করা যাইতে পারে ।

উন্নত হইতে ইচ্ছা করিলে অগ্রে নস্ত্র হইতে হয় ।

পরদৃষ্টিতে যে হৃদয় কাতর নহে সে মহুঞ্জ পদ বাচ্য নহে ।

ধার্মিক হইলে লোকে শ্রদ্ধা করিয়া থাকে ।

আশ্চর্য এই যে লোকে ধনস্বয়ং দাসকে জয় করে তথাপি মিষ্ট বাস্বে স্বাধীনকে কিনিয়া রাখে না ।

২০ জীব সৃষ্ট করিবার পূর্বে জগদীশ্বর আহার প্রস্তুত করিয়া রাখেন ॥

### III.

#### Dialogue between Two Countrymen.

(ভেরি বাস্ত শুনিয়া)

১ ম চাষা । মামা গো ওড়া ভেঁ ভেঁ কল্ল আর কি বলে গো মামা ।

২ য় চাষা । তুই অ্যাও জামিস্ নি ওড়া কুরি না কুরি কি  
৫ বলে যে আর যো লোকটা বেজ্জে বেজ্জে বেড়াক্চে ওর নাম আজ ছুত ।

১ ম চাষা । কি এক খামা বলয়ে যে ।

২ য় চাষা । রোস সেম্জে দেখি । বোজ্জাম রে বোজ্জাম  
সবশাশ কল্ল খালাম আর কি । আজার বেটা আম চন্দ্রের  
১০ এক খামা লোকুন পুরে করবে তাই মোদের জেনয়ে দিলে তা



কদি আজ একবার আজার বেটা পুত্রে করে তবেই তো মোরা  
খানাম মোদের ছ লায় পা দেওয়া হোলো ছ জায়গায় খাজনা  
দে কোন সন্মুখী ফসল কতি পারে রে ।

(ভট্টাচার্য মহাশয়কে দেখিয়া)

১ম চাষা । ভট্টাচার্য মহাশয় পূন্যাম গো । এ লোকটি বা ১৫  
বল্বে মোদের সেম্জে স্থান তো ॥

From রাম বনবাস a drama, by Manamohana Basu.

#### IV.

The Villager in Trouble about his Land.

সাধুচরণের বাড়ী

লাঙ্গল লইয়া রাইচরণের প্রবেশ ॥

রাই । (লাঙ্গল রাখিয়া) আমিন সন্মুখি স্থান বাগ । যে  
রোক করে মোর দিকে আসছিলো । বাবা রে ! মুই বলি মোরে  
বুঝি খালে । সোঁপালভলার ৫ কুন্ডো মুই যদি নীলি স্থান তবে ৫  
মাগু ছেলেরে খাওয়াব কি । কাঁদাকাটি করে জাক্বে যদি না  
ছাড়ে মোরা কাজেই স্থান ছাড়ে যাব ।

ক্ষেত্রমণির প্রবেশ

দাদা বাড়ী জয়েছে ?

ক্ষেত্র । বাবা বাবুদের বাড়ী গিয়েছে আলেন আর দেরি ১০  
মেই কাহীমারে জাক্তি যাবা না ? মুমি বক্চো কি ?

রাই । বক্চি মোর মাতা । একটু জল আনদিমি খাই তেঁয়  
যে ছাতি ফেটে স্থান । সন্মুখির অত্যন্ত বলাম তা কিছুটি  
শোনলে না ।

সাধুচরণের প্রবেশ এবং ক্ষেত্রমণির প্রস্থান ।

১৫

সাহু । রাইচরণ তুই এত সকালে বাড়ী এলি ?

রাই । দাদা আমিন শালা সোঁপালতলার জমিতি দাগ মেরেচে  
 খাব কি বন্ধেরে যাবে কেমন করে । আহা জমি তো না জ্ঞান  
 সোনার চাঁপা । এক কোন্ কেটে মহাজন কাৎ কস্তাম । খাব কি  
 ২০ ছেলে পিলে খাবে কি । এতভা পরিবার না খাতি পেয়ে মারা  
 যাবে ও মা ! রাত পোয়ালি যে ছু কাটা চালির খরচ, না  
 খাতি পেয়ে মরুবো আরে পোড়া রূপাল, আরে পোড়া রূপাল !

সাহু । জল খা, জল খা, ভয় কি, জীব দিয়েচে যে আহার  
 দিবে সে ॥

From নীল দর্পণ a play, by Dinabandhu Mitra. Act i. sc. 2.

## V.

### A Rich Man's Country House.

কুন্দ, নগেন্দ্রদত্তের সঙ্গে গোবিন্দপুরে আসিল । কুন্দ,  
 নগেন্দ্রের বাড়ী দেখিয়া অবাক্ হইল ।

এত বড় বাড়ী সে কখন দেখে নাই । তাহার বাহিরে তিন  
 মহল, ভিতরে তিন মহল । এক একটি মহল এক একটি বৃহৎ  
 ৫ প্রুী । প্রথমে, যে সদর মহল, তাহাতে এক লোহার কটক  
 দিয়া প্রবেশ করিতে হয়, তাহার চতুর্দিকে বিচিত্র উচ্চ লোহার  
 রেইল । কটক দিয়া ভূপস্থ প্রাশস্ত, রক্তবর্ণ স্নানির্দিত পথে  
 যাইতে হয় । পথের দুই পার্শ্বে, গোগণের মনোরঞ্জন, কোমল  
 সবভূষাবিশিষ্ট দুই খণ্ড ছুমি । তাহাতে মণ্ডে মণ্ডে মণ্ডলাকারে  
 ১০ রোপিত, সঙ্কুসম, পুষ্পরূপ সকল বিচিত্র পুষ্পপল্লবে শোভা

পাইতেছে । সম্মুখে বড় উচ্চ দেড়তাল বৈঠকখানা । অতি প্রশস্ত সোপানারোহণ করিয়া তাহাতে উঠিতে হয় । তাহার বারেণ্ডায়, বড় বড় মোটা ফুটেড্ থাম; হৃদয়তল মৰ্ম্মরপ্রস্ত-  
 রাবৃত । আলিশার উপরে, মঞ্চস্থলে এক মৃণ্ময় বিশাল সিংহ  
 জটা লম্বিত করিয়া, লোল জিহ্বা বাহির করিয়াছে । এইটি 15  
 নগেন্দ্রের বৈঠকখানা । ভূপ্পুশ্যময় ছুমিখণ্ডছয়ের ছই পার্শ্বে,  
 অর্থাৎ বামে ও দক্ষিণে ছই সারি একতাল কোঠা । এক  
 সারিতে দণ্ডরখানা ও কাছারি । আর এক সারিতে ভোষাখানা  
 এবং ভূত্যবর্গের বাসস্থান । ফটকের ছই পার্শ্বে দ্বাররক্ষকদি-  
 গের থাকিবার ঘর । এই প্রথম মহলের নাম “কাছারি বাড়ী” । 20  
 উহার পার্শ্বে “পুজার বাড়ী” । পুজার বাড়ীতে রীতিমত বড়  
 পুজার দালান; আর তিন পার্শ্বে প্রথমত দোতাল চক বা  
 চত্বর । মধ্যে বড় উঠান । এ মহলে কেহ বাস করে না ।  
 ছর্গোৎসবের সময়ে বড় ধুমধাম হয়, কিন্তু এখন উঠানে টালির  
 পাশ দিয়া ঘাস গজাইতেছে । দালান, দরদালান, পায়রায় 25  
 পুরিয়া পড়িয়াছে, কুঠারি সকল আসবাবে ভরা,—চাবি বন্ধ ।  
 তাহার পাশে ঠাকুরবাড়ী । সেখানে বিচিত্র দেবমন্দির, স্বন্দর  
 প্রস্তরবিশিষ্ট “মার্ট-মন্দির,” তিন পাশে দেবতাদিগের পাক-  
 শালা, পুজারিদিগের থাকিবার ঘর এবং অতিথিশালা । এই  
 তিন মহল সদর । এই তিন মহলের পশ্চাতে তিনমহল অন্দর । 30  
 কাছারি বাড়ীর পশ্চাতে যে অন্দর মহল, তাহা নগেন্দ্রের নিজ  
 ব্যবহার্য । তন্মধ্যে কেবল তিনি, তাঁহার ভাৰ্জা ও তাঁহাদের নিজ  
 পরিচর্য্যায় নিযুক্ত দাসীরা থাকিত । এবং তাঁহাদের নিজ ব্যবহার্য  
 অস্ত্র সামগ্রী থাকিত । এই মহল নুতন, নগেন্দ্রের নিজের প্রস্তুত;  
 এবং তাহার নির্মাণ অতি পরিপাটি । তাহার পাশে পুজার 35

বাড়ীর পশ্চাতে সাবেরু অন্দর । তাহা পুরাতন, কুনির্মিত ; ঘর  
 সকল অম্লক্ষ, ক্ষুদ্র এবং অপরিষ্কৃত । এই পুরী বহুসংখ্যক  
 আক্ষীয় কুটুম্বকৃষ্ণা, মাসী, মাসীত ভগিনী, পিসী, পিসীত  
 ভগিনী, বিধবা মাসী, সধবা ভাগিনেয়ী, পিসীত ভাইয়ের স্ত্রী,  
 40 মাসীত ভাইয়ের মেয়ে, ইত্যাদি নানাবিধ কুটুম্বিনীতে কাকস-  
 মাকুল বটবৃক্ষের স্রায়, রাজি দিবা কল কল করিত । এবং  
 অম্লক্ষণ নানাপ্রকার চীৎকার, হাস্য পরিহাস, কলহ, কুতর্ক,  
 গল্প, পরনিন্দা, বালকের হড়াহড়ি, বালিকার রোদন, “জল  
 আন” “কাপড় দে” “ভাত রাঁধলে না” “ছেলে খায় নাই”  
 45 “ছধ কই” ইত্যাদি শব্দে সংক্ষুব্ধ সাগরবৎ শব্দিত হইত ।  
 তাহার পাশে ঠাকুর বাড়ীর পশ্চাতে, রত্ননশালা । সেখানে  
 আরো জাঁক । কোথাও কোন পাচিকা ভাতের হাঁড়িতে স্থান  
 দিয়া পা গোট করিয়া, প্রতিবাসিনীর সঙ্গে তাঁহার ছেলের  
 বিবাহের ঘটীর গল্প করিতেছেন । কোন পাচিকা বা কাঁচা  
 50 কাঠে ফুঁ দিতে দিতে ধুঁয়ায় বিগলিতলোচনা হইয়া, বাড়ীর গো-  
 মস্তার নিন্দা করিতেছেন, এবং সে যে টাকা হুরি করিবার  
 মানসেই ভিজা কাঠ কাটাইয়াছে, তদ্বিষয়ে বহুবিধ প্রমাণ  
 প্রয়োগ করিতেছেন । কোন স্বন্দরী তত্ত্ব তৈলে মাছ দিয়া চক্ষু  
 মুদিয়া, দশনাবলী বিকট করিয়া, মুখভঙ্গি করিয়া আছেন,  
 55 কেন না তত্ত্ব তৈল ছিটকাইয়া তাঁহার গায়ে লাগিয়াছে ; কেহ  
 বা স্বানকালে বহু-তৈলাক্ত, অসংযমিত বেশরানি, চুড়ার আ-  
 কারে সীমন্তদেশে বাঁধিয়া ভালে কাটি দিতেছেন ॥

From বিষবৃক্ষ or 'The Poison Tree,' by Bankim Chandra  
 Chatterjea. Chap. vii.

## VI.

## Letter of a Deserted Wife.

শোকের প্রথম বেগ সম্বরণ হইলে, কমলমণি পত্র খুলিয়া পড়িলেন । পত্রখানির শিরোনামায় তাঁহারই নাম । পত্র এই-  
রূপ;—

“যে দিন স্বামীর মৃত্যু শুনিলাম যে আমাতে আর তাঁর কিছুমাত্র স্থান নাই, তিনি কুন্দনন্দিনীর জন্ত উন্মাদগ্রস্ত হইবেন, 5  
অথবা প্রাণত্যাগ করিবেন, সেই দিনেই মনে মনে সঙ্কল্প  
করিলাম, যদি কুন্দনন্দিনীকে আবার কখন পাই, তবে তাহার  
হাতে স্বামীকে সমর্পণ করিয়া তাঁহাকে স্ত্রী করিব । কুন্দনন্দ-  
নীকে স্বামী দান করিয়া আপনি গৃহত্যাগ করিয়া যাইব; কেন  
না, আমার স্বামী কুন্দনন্দিনীর হইলেন, ইহা চক্ষে দেখিতে 10  
পারিব না । এখন কুন্দনন্দিনীকে পুনর্বার পাইয়া তাহাকে স্বামী  
দান করিলাম । আপনিও গৃহত্যাগ করিয়া চলিলাম ।

“কালি বিবাহ হইবার পরেই আমি রাতে গৃহত্যাগ করিয়া  
যাইতাম । কিন্তু স্বামীর যে স্থানের কামনায় আপনার প্রাণ  
আপনি বধ করিলাম, সে স্থান ছই একদিন চক্ষে দেখিয়া যাই- 15  
বার সাধ ছিল । আর তোমাকে আর একবার দেখিয়া যাইব  
সাধ ছিল । তোমাকে আসিতে লিখিয়াছিলাম—তুমি অবশ্য  
আসিবে, জানিতাম । এখন উভয় সাধ পরিপূর্ণ হইয়াছে ।  
আমার যিনি প্রাণাধিক, তিনি স্ত্রী হইয়াছেন ইহা দেখি-  
য়াছি । তোমার নিকট বিদায় লইয়াছি । আমি এখন চলিলাম । 20

“তুমি যখন এই পত্র পাইবে, তখন আমি অনেক দূর  
যাইব । তোমাকে যে বলিয়া আসিলাম না, তাহার কারণ এই

যে, তা হইলে তুমি আসিতে দিতে না। এখন তোমাদের কাছে আমার এই ভিক্ষা যে, তোমরা আমার সম্মান করিও না।

- 25 “তোমার কাছে জন্মের মত বিদায় হইলাম, আশীর্বাদ করি, তোমার স্বামী পুত্র দীর্ঘজীবী হউক। তুমি চিরস্বামী হও। আরও আশীর্বাদ করি যে, যে দিন তুমি স্বামীর প্রেমে বঞ্চিত হইবে, সেই দিন যেন তোমার আয়ুঃশেষ হয়। আমায় এ আশীর্বাদ কেহ করে নাই॥”

Ibid. Chap. xxviii.

## VII.

### An Unscrupulous Attorney.

- বাবুরাম বাবুর টাকাত্তে অতিশয় মায়া—বড় হাত ভারি—  
বাক্স থেকে টাকা বাহির করিতে হইলে বিয়ম দায় হয়।  
মহাজনদিগের সহিত কচুকি ঝুঝুকি করিতেছেন, ইতিমধ্যে  
প্রেমনারায়ণ মজুমদার আসিয়া উপস্থিত হইলেন এবং কলি-  
5 কাতার সকল সমাচার কাণে ২ বলিলেন। বাবুরাম বাবু শুনিয়া  
স্বস্ত হইয়া থাকিলেন—বোধ হইল যেন বড় ভাঙ্গিয়া তাহার  
মাথায় পড়িল। কখনক কাল পরে স্থির হইয়া ভাবিয়া মো-  
কাজান মিয়াকে ডাকাইলেন। মোকাজান আদালতের কর্ণে বড়  
পটু। অনেক জমিদার নীলকর প্রভৃতি সর্বদা তাহার সহিত  
10 পরামর্শ করিত। জ্ঞান করিতে—সাক্ষী সাজাইয়া দিতে—  
দারোগা ও আমলাদিগকে বশ করিতে—গাঁতের মাল লইয়া  
হজম করিতে—দাজা হাজামের জোটপাট ও হয়কে নয় করিতে  
নয়কে হয় করিতে তাহার সুস্থ আর এক জন পাওয়া ভার।  
তাহাকে আদর করিয়া সকলে ঠকচাচা বলিয়া ডাকিত, তিনিও

তাহাতে গলিয়া যাইতেন এবং মনে করিতেন আমার শুভকৰ্ণে 15  
 জন্ম হইয়াছে—রমজান ইদ সোবেরাতে আমার করা সার্থক—  
 বোধ হয় পিরের কাছে কসে ফয়সা দিলে আমার কুদরৎ  
 আরও বাড়িয়া উঠিবে । এই ভাবিয়া একটা বদনা লইয়া উদ্ধ  
 করিতে ছিলেন, বাবুরাম বাবুর ডাকাডাকি হাঁকাহাঁকিতে তাড়া-  
 তাড়ি করিয়া আসিয়া নিৰ্জনে সকল সংবাদ শুনিলেন । কিছু- 20  
 কাল ভাবিয়া বলিলেন—ভর কি বাবু? এমন কত শত মকদ্দমা  
 খুঁই উড়াইয়া দিয়ছি—এবা কোন্ ছার? মোর কাছে পাকা ২  
 লোক আছে—তেনাদের সাথে করে লিয়ে যাব—তেনাদের  
 জবানবন্দিতে মকদ্দমা জিতব—কিছু ভর কর না—কেল্ খুব  
 ফজরে এসবো, এল্ চল্লাম ॥ 25

From আমাালের ঘরের ছলান or 'The Spoilt Child of the House of  
 Alāl,' by Tekchand Thākur (Piāri Chand Mitra). Chap. v.

## VIII.

### The Rake's Progress.

মতিলাল ক্রমে ২ মেরোয়া হইয়া উঠিল, এমনি ধুস্ত হইল যে  
 পিতার চক্ষে খুলা দিয়া নামা অভ্য ও অসৎ কৰ্ম করিতে  
 লাগিল । সর্বদাই সজ্জিদিগের সহিত বলাবলি করিত বুড়া বেটা  
 একবার চোক বুজলেই মনের সাদে বাবুয়ালা করি । মতিলাল  
 বাপ মার নিকট হইতে টাকা চাহিলেই টাকা দিতে হইত— 5  
 বিনছ হইলেই তাহাদিগকে বলে বসিত—আমি গলায় দড়ি  
 দিব অথবা বিষ খাইয়া মরিব । বাপ মা ভয় পাইয়া মনে  
 করিতেন কপালে যাহা আছে তাই হবে এখন ছেলেরি প্রাণে  
 বাঁচিয়া থাকিলে আমরা বাঁচি—ও আমাদিগের শিব রাজির

- 10 শনিতা—বেঁচে থাকুক, তবু এক গণ্ডুষ জল পাব । মতিলাল  
 ধুমধামে সর্বদাই শুভ—বার্গাতে তিনাৰ্ছ থাকে না । কখন বন-  
 ভোজনে মত্ত—কখন যাত্রার দলে আকড়া দিতে আসক্ত—  
 কখন পাঁচালির দল করিতেছে—কখন সকের দলের কবিগুয়া-  
 লাদিগের সঙ্গে দেওরা ২ করিয়া চাঁচাইতেছে—কখন বারগুয়ারি  
 15 থুজার জন্ত দৌড়াদৌড়ি করিতেছে—কখন খেমটার নাচ দেখিতে  
 বসিয়া গিয়াছে—কখন অনর্থক মারপিট, দাঙ্গা হাঙ্গামে উন্নত  
 আছে । নিকটে সিঁহি, চরস, গাঁজা, গুলি, মদ অনবরত চলি-  
 য়াছে—শুড়ুক্ পালাই ২ ডাক ছাড়িতেছে । বারুরা সকলেই সর্বদা  
 ফিট্‌ফাট্—মাথায় কাঁকড়া হল—দাঁতে মিসি—সিপাই পেড়ে  
 20 ঢাকাই ধুতি পরা—বুটোদার একলাই ও গাজের মেরজাই গায়—  
 মাথায় জরির তাজ—হাতে আতরে ছুরছুরে রেসমের হাতরুমান  
 ও এক ২ ছড়ি—পায়ে রূপার বগুনগুয়ালা ইংরাজি জুতা । ভাত  
 খাইবার অবকাশ নাই কিন্তু খাস্তার কহুরি, খাসা গোলা,  
 বরুফি, নিখুতি, মনোহরা ও গোলাবি খিলি সঙ্গে ২ চলিয়াছে ॥

Ibid. Chap. ix.

## IX.

### A Sylvan Scene.

- লক্ষ্মণ কহিলেন আর্ন্ত ! এ দিকে দণ্ডকারণ্ডভূতাগ অবলোকন  
 করুন । এই স্থানে চুর্চর কবচ রাক্ষসের বাস ছিল । এই এ  
 দিকে পল্লা সর্বোবর । রাম পল্লা শব্দ শ্রবণে সীতাকে সন্বোধন  
 করিয়া কহিলেন, প্রিয়ে পল্লা পরম রমণীয় সর্বোবর । আমি  
 5 তোমার অন্বেষণ করিতে ২ পল্লাতীরে উপস্থিত হইলাম । দেখি-  
 লাম প্রকুল কমল সকল মন্দ মারুত ভরে জেব ২ আন্দোলিত



হইয়া সরোবরের অনিবর্তনীয় শোভা সম্পাদন করিতেছে ।  
 উহাদের সৌরভে চতুর্দিক আমোদিত হইতেছে । মধুকরেরা  
 মধুপানে মত্ত হইয়া গুন গুন স্বরে গান করিয়া উড়িয়া বেড়াই-  
 তেছে হংস সারস প্রভৃতি বহুবিধ বারিবিহঙ্গগণ মনের আনন্দে ১০  
 নির্মল সলিলে কেলি করিতেছে ॥

From সীতার বনবাস by Pandit Ishwara Chandra Vidyāsāgara.

Chap. i. p. 19.

## X.

### Sītā's Lament.

এই বলিতে ২ জ্ঞানকীর কণ্ঠরোধ হইয়া গেল । তিনি কিয়ৎ  
 ক্ষণ বাস্তব নিঃসরণ করিতে পারিলেন না ; অনন্তর দীর্ঘ নিশ্বাস  
 পরিত্যাগ পূর্বক কহিলেন । লক্ষ্মণ, আমি জন্মান্তরে কত মহা-  
 পাতক করিয়াছিলাম বলিতে পারি না নতুবা বিধাতা আমার  
 রূপালে এত ছঃখভোগ লিখিবেন কেন ? বিধাতারই বা অপরাধ ৫  
 কি সকলে আপন ২ কৰ্ম্মের ফল ভোগ করে আমি জন্মান্তরে  
 যেমন কৰ্ম্ম করিয়াছিলাম এ জন্মে সেইরূপ ফল ভোগ করি-  
 তেছি । বোধ করি পূর্ব জন্মে কোনও পতিপ্রাণা কামিনীকে  
 পতিবিরোজিতা করিয়া ছিলাম সেই মহাপাপেই আজ আমার  
 এই ছুরবস্থা ঘটিল নতুবা আত্মপুত্রের হৃদয় স্নেহ দয়া ও মমতায় ১০  
 পরিপূর্ণ । আমিও যে একান্ত পতিপ্রাণা ও শুদ্ধচারিনী তাহাও  
 তিনি বিলক্ষণ জানেন । তথাপি যে এমন সময়ে আমার পরি-  
 ত্যাগ করিলেন সে কেবল আমার পূর্বজন্মান্বিত কৰ্ম্মের ফল  
 ভোগ ॥

Ibid., p. 55.

## XI.

## A Charge of Theft laid at a Police Station.

জেলা হরিপুর থানা মবখালি

বাদী . . . রাম কৃষ্ণ দাস

আসামী . . . কৃষ্ণ দাস

সং তাঁতীবন্দর

}	মোকদ্দমা
	দঃ বিঃ ১৮০

১৯ মং জাহ্নবীরি}

১৮৯১ সাল }

আমি শ্রী রাম কৃষ্ণ দাস বৈরাগী পোঃ ৬ কৃষ্ণ চৈতন্য দাস  
বৈরাগী ষ্টেশনে উপস্থিতে এক্সাহার করিতেছি যে গত বৃহ-  
বারের দিন রাত্রি আমার বাটীতে একটা অতিথি যাইয়া রা-  
ত্রিতে থাকিতে চাহায় আমি তাহাকে খাওয়াইয়া আপন গায়ের  
৫ পুরাতন ১ খানা লুইয়ের কাপড় তাহাকে গায় দিতে দিয়া  
দক্ষিণ দ্বারী খোলা ঘরের মধ্যে আমি ও সে শুইয়া ঘুমাইয়া  
গিয়াছিলাম; রাত্রি হুই দণ্ড থাকিতে উঠিয়া দেখিলাম যে আমার  
নিকট শুইয়া থাকা অতিথিটি নাই, খালি বিছানা পড়িয়া আছে  
এবং আমার একটা পিতলের কমণ্ডলু তথায় ছিল, তাহা নাই,  
১০ তখন চারি দিক তল্লাস করিয়া না পাইয়া, তল্লাসে গিয়াছিলাম,  
হুই দিন পরে বাড়ি আসিয়া মহল্লার সমির সেখ চৌকীদারকে  
বলিয়া এতক তল্লাস করিতেছিলাম, পাই নাই; তাহার নাম  
তখন কৃষ্ণ দাস ও বাড়ি প্রথম বনগ্রাম পরে তাঁতীবন্দর বলি-  
য়াছিল; সে আর কোন দিন আমার বাড়ী যায় নাই সেও  
১৫ বৈরাগী বলিয়া পরিচয় দিয়াছিল, তাহার সঙ্গে একটা আঁচলা

ও একটা হঁকা এবং একখানা কান্দীরী ছিল, আমার ঐ লুইয়ের দাম একপে ১, একটাকা হইবে; ছেঁড়ে নাই, ২ স্থানে ইন্দুরে কাটার সেনাই করা ও আড়ে ছই মূড়া কান্ ফিতা দিয়া মূখে সেনাই আছে । ও কমণ্ডলু আন্দাজ ১ এক সের কি ১ । সওয়া সের আছে, তাহার মূল্য ১০ আনা হইবে । আমার ২০ এজাহার এই, আমি লেখা পড়া জানি; নিজের নাম লিখিতে পারি, তদন্তের প্রার্থনা রাখি ইতি ।

বাদীকে এই এজাহার পাঠ করিয়া শুনাইলে ঠিক থাকা কহিল ইতি ॥

## XII.

### A Charge of Theft laid at a Police Station.

জেলা হরিপুর থানা করিমাবাদ

বাদী রাম নারায়ণ ঘোষ সাং চান্দে তলা } মোঃ দঃ ৩৭২/৪১১  
আসামী কাকি সেখ ,, তোলাইপুর } ধারা

৫ মং জাহ্‌য়ারি }  
১৮-৯১ সাল }

আমি ঐ রাম নারায়ণ ঘোষ বয়স ২৪/২৫ বৎসর, পিতা রামেশ্বর ঘোষ সাং চান্দে তলা ১২ মং বীট; ১২ মং ব্রহ্মই সেখ চৌকীদার সহ আপনার নিকট জমসেরপুর গ্রামে রাত্রি ১০ টার সময়, রাইটার কমন্টেবলের পত্র দাখিল করিয়া এই এজাহার করিতেছি যে আমার একটি ছিটের কোট

পিরান্ আজ্ ৩ দিন হইল আমার পূর্ব ঘারী আলগা ঘরে  
 রাখিয়াছিলাম গত পরশু তারিখে আমার খুড়া গোপীনাথ ঘোষ  
 গোয়াড়ি যাওয়াতে, তিনি মহেয়া গিয়াছেন, মনে করিয়াছিলাম;  
 ১০ কন্ডায় তিনি মহেয়া যান নাই বলেন, তখন ঐ পিরান ও কোট  
 ঐ তারিখের মধ্যে কোন দিন ছুরি হওয়া জানিয়া বুধুই চৌকী-  
 দারকে কহিয়া তল্লাস করিতেছিলাম; আজ্ প্রাতে মটর গাছ  
 কিনিতে ভোলাইপুর যাই, তথায় পরাণ বিশ্বাসের বাড়ির কাছে  
 বসিয়াছিলাম । সেই সময় ঐ ভোলাইপুর সাকিনের কাকি  
 ১৫ সেখ আমার ছুরি যাওয়া বোটটি গায় দিয়া আসিতে থাকায়  
 আমার ছুরি যাওয়া কোট চিনিয়া ধরি; কাকি সেখ কহে ঐ  
 কোট তাহার ছোট ভাই গায় দিতে দিয়াছে, এই কোট কাহার  
 তাহা জানে না । জাম্ড়ে গ্রামের পুলিন ও বিপিন ঘোষের  
 নিকট রাখিয়া টেপিদহ গ্রামের চৌকীদারকে ডাকিতে যাই তথায়  
 ২০ জাম্ড়ে গ্রামের বুধুই সেখ চৌকীদারকে ও টেপিদহ গ্রামের  
 চিনি সেখ চৌকীদারকে পাইয়া ডাকিয়া আনি এবং কাকি  
 সেখকে, মোকদ্দমা করিব না, দে ভাই আমার সাদা পিরানটি;  
 তাহাতে ঐ কাকি সেখ চালতেতলার কড়ম্ব সাহা, ভোলাই  
 পুরের নছুর মণ্ডল, এবাদ সেখ, ফকীর মালতে, হাজি মালতে  
 ২৫ প্রভৃতির সাক্ষাতে ঐ সাদা পিরানটি ঘর হইতে বাহির করিয়া  
 দেয় তাহাতে ঐ কাকি সেখ, আমার নিম্নের তালিকার লিখিত  
 ৩০ ৩ ছত্বের কোট পিরান ছুরি করা জানিয়া চৌকীদার সহ  
 টেশনে রাঃ কঃ কে সংবাদ দিয়া তাহার পত্র মহেয়া আপনার  
 নিকট আসিয়া এই এজাহার করিলাম । প্রতিবাদীর উপর দাবী  
 ৩০ ও উদ্ভেদ প্রার্থনা করি; ঐ কোট মজলিসপুরের ব্রজেন

নাথ চৌধুরী দিয়াছিল ও পিরানটি নাটনার কলিমদ্দিসেখ  
সেলাই করিয়া দিয়াছিল, এই মাল যে আমার তাহা ব্রজেন্দ্র  
চৌধুরী কলিমদ্দি খলিফা, কুঞ্জ দাস ও রাম গোপাল চৌধুরী  
চিনিবেক ॥

## XIII.

A Charge of Burglary laid at a Police Station.

জেলা হরিপুর থানা আদালত

বাদী . . . রাম চন্দ্র সীংহ সাং নতিভোজা

আসামী . . . অজ্ঞাত

দঃ বিঃ ৪৫৭ ধারা, সিঁদ হরি

৯ নং মার্চ }  
১৮-৯১ সাল }

আমার নাম রাম চন্দ্র সীংহ পেঃ সেবক সীংহ পূর্ববাস  
কলিকাতা, ভবানীপুর হাং বাস নতিভোজা মহল্লার চৌকীদার  
ভরস সেখ সহ পঞ্চাইতের এতেনা দাখিল করিয়া এজাহার  
করিতেছি যে গত রাজিতে আমার উত্তর ছারী ঘরের মধ্যে  
আপন পরিবার সহ শুইয়াছিলাম, রাজি ১ টার সময় ঘরের  
মাচার উপর হইতে চোর বাক্স নীচে নামান শব্দ শুনিয়া  
আমার পরিবারের সূম ডাঙ্গিয়া আমাকে জাগাইলে, ঘর তখন  
অন্ধকার ছিল,—১ টি লোক সিঁদ দিয়া বাহির হইয়া যায় এই  
লোকটিকে চিনিতে পারি নাই, বাহিরে আর কেহ ছিল কিনা  
বলিতে পারি না; আলো জ্বালিয়া দেখি আর একটি বাক্স ১০

এ মাচার ছিল, এ বাক্সের তাল খোলা, মস্তিস্ত কাঁসার  
 পানের বাটায় থাকা ও কাঁসার গেলাসে থাকা মগদ টাকা  
 পয়সা সিকি ছয়ানি, ১০, টাকার হিসাবে ২ কেতা মোট, মাল  
 আদি নিম্নের মাল চোরে হুরি করিয়া লইয়া গিয়াছে; লতি-  
 15 ভোদার প্রহ্লাদ বিশ্বাসের সহিত আমার মনান্তর আছে, তাহার  
 যোগাযোগে হুরি হইয়াছে। সোণার চিক আদি রূপার মল  
 ভবিজ আদি চোরে নামান বাক্সে থাকায় লইতে পারে নাই।  
 রজিতে চৌকীদার পাহারা দিয়া গেলে এই ঘটনা হইয়াছে,  
 আমার এজাহার এই লেখা পড়া জানি না, এজাহার পাঠ  
 20 করাইয়া শুনাইলে কহিল ঠিক লেখা আছে ॥

## XIV.

## Petition of a Village Watchman.

মহামহিম জেলা হরিপুরের ঐল ঐহক্ত মাজিষ্টার সাহেব  
 বাহাদুর প্রবল প্রতাপেয়

দরখাস্ত ঐ হিরুলাল ঘোষ বরখাস্ত চৌকিদার সাং গোবিন্দ  
 পুর অধিনের নিবেদন এই যে আমি ইতি পূর্বে চৌকিদারি  
 কার্তে নিহক্ত থাকিয়া বিশেষ সূখ্যাতির সহিত কার্ত করিয়া  
 আসিতেছিলাম। আমার অটল ঘোষ নামক একটা সহোদর  
 5 ভ্রাতা আছে; দৈবাধীন সে এক জন ছুটে লোকের পরামর্শে  
 মিলিয়া অস্ত্র প্রায় ৭ সাত বৎসর হইল একটা হুরি মোকদ্দ-  
 মায় আশামী হইয়া ২ ছই বৎসর কয়েদ সাজা পায় তাহার  
 পর এ পর্যন্ত সে আর কোন রূপ দুর্কর্মের কার্ত করে নাই

ও তাহার সেই স্বভাব সংশোধন হইয়া গিয়াছে আমি ইচ্ছিতে পারিতেছি । প্রায় ৪½ মাস অতীত হইল পূর্বস্থিত প্রিয়তম ১০  
 ভিঃ স্ঃ সাহেব বাহাদুর এক সময়ে মোরখানী খানায় ইনস্পেকশন করিতে আসিয়া আমি উক্ত কয়েদ খানানী অটল ঘোষের সহোদর ভ্রাতা জামিতে পারিয়া আমাকে চৌ-  
 কিদারী কার্জে নিযুক্ত রাখা ভাল মনে বিবেচনা করিয়া মোর  
 খানী খানায় প্রিয়তম সব ইঃ বাবুরকে আমাকে বরখাস্ত করার ১৫  
 প্রার্থনার রিপোর্ট দিতে আদেশ করেন মোরখানীর পূর্বস্থিত  
 সব ইঃ বাবু লাল বিহারী রায় অধিনের বিরুদ্ধে বিপোর্ট  
 করায় চৌকিদারী সেরেন্দার ভার প্রাপ্ত ভেৎসী মাজিঃ রায়  
 বাহাদুর আমাকে চৌকিদারী কার্জ হইতে ভিস্মিস্ করিয়াছেন ।  
 হক্কুর আমি গরিব লোক চাকরিচী ছিল বলিয়া কোন রূপ ২০  
 প্রকারে দিন গুজরান করিয়া আসিতেছিলাম, ইটাং চাকরিচী  
 যাওয়ায় আমার বড় কষ্টে দিন গুজরান করিতে হইতেছে ।  
 এক্ষণে অল্প উপায় না দেখিয়া আমার উক্ত ভ্রাতার চরিত্র  
 সংশোধন হওয়ার স্বত্তে ও অল্প হইতে আমি পৃথক হইয়া অল্প  
 বাড়িতে বাস করিতেছি ও এই চাকরি পাইবার প্রার্থনায় প্রায় ২৫  
 ১ মাস গত হইল মোরখানীর বর্তমান সব ইঃ বাবুর নিকট  
 এক দরখাস্ত করিয়াছি এ পর্যন্ত তাহার কোন হুকুম না পাও-  
 য়ায় হক্কুরে অল্প দরখাস্ত দ্বারায় প্রার্থনা দিয়া করিয়া গরিবকে  
 চৌকিদারী দিয়া প্রতিপালন করার পক্ষে বিহিত আদেশ  
 প্রদান আশা করি নিবেদন ইতি সম ১২৯৮ সাল তারিখ ১৬ ৩০  
 কার্তিক ॥

যে, তা হইলে তুমি আসিতে দিতে না। এখন তোমাদের কাছে আমার এই ভিক্ষা যে, তোমরা আমার সম্মান করিও না।

- 25 “তোমার কাছে জন্মের মত বিদায় হইলাম, আশীর্বাদ করি, তোমার স্বামী পুত্র দীর্ঘজীবী হউক। তুমি চিরস্বথী হও। আরও আশীর্বাদ করি যে, যে দিন তুমি স্বামীর প্রেমে বন্ধিত হইবে, সেই দিন যেন তোমার আয়ুঃশেষ হয়। আমায় এ আশীর্বাদ কেহ করে নাই॥”

Ibid. Chap. xxviii.

## VII.

### An Unscrupulous Attorney.

- বারুরাম বারুর টাকাতে অতিশয় মায়া—বড় হাত ভারি—  
বাক্স থেকে টাকা বাহির করিতে হইলে বিষম দায় হয়।  
মহাজনদিগের সহিত কচুকি ঝঙ্ঝকি করিতেছেন, ইতিমধ্যে  
প্রেমনারায়ণ মকুমদার আসিয়া উপস্থিত হইলেন এবং কলি-  
5 কাতার সকল সমাচার কাণে ২ বলিলেন। বারুরাম বারু শুনিয়া  
স্তব্ধ হইয়া থাকিলেন—বোধ হইল যেন বজ্র ভাঙ্গিয়া তাহার  
মাথায় পড়িল। কণেক কাল পরে স্তব্ধ হইয়া ডাবিয়া মো-  
কাজান মিয়াকে ডাকাইলেন। মোকাজান আদালতের কক্ষে বড়  
পটু। অনেক জমিদার নীলকর প্রভৃতি সর্বদা তাহার সহিত  
10 পরামর্শ করিত। জাল করিতে—সাক্ষী সাজাইয়া দিতে—  
দারোগা ও আমলাদিগকে বশ করিতে—গাঁতের মাল লইয়া  
হজম করিতে—দাজা হাজামের জোটপাট ও হয়কে নয় করিতে  
নয়কে হয় করিতে তাহার কুস্তি আর এক জন পাওয়া ভার।  
তাহাকে আদর করিয়া সকলে ঠকচাচা বলিয়া ডাকিত, তিনিও



তাহাতে গলিয়া যাইতেন এবং মনে করিতেন আমার শুভকৰ্ণে 15  
 জন্ম হইয়াছে—রুমজান হৈদ সোবেরাতে আমার করা সার্থক—  
 বোধ হয় পিরের কাছে কসে ফয়তা দিলে আমার কুদরৎ  
 আরও বাড়িয়া উঠিবে । এই ভাবিয়া একটা বদনা লইয়া উঠু  
 করিতে ছিলেন, বাবুরাম বাবুর ডাকাডাকি হাঁকাহাঁকিতে তাড়া-  
 তাড়ি করিয়া আসিয়া নিৰ্জনে সকল সংবাদ শুনিলেন । কিছু- 20  
 কাল ভাবিয়া বলিলেন—ভর কি বার? এমন কত শত মকদ্দমা  
 যুঁই উড়াইয়া দিগেছি—এবা কোন্ ছার? মোর কাছে পাকা ২  
 লোক আছে—তেনাদের সাথে করে লিয়ে যাব—তেনাদের  
 জবানবন্দিতে মকদ্দমা জিত্ব—কিছু ভর কর না—কেল্ খুব  
 ফজরে এসবো, এজ্ চলাম ॥ 25

From আলালের ঘরের ছলাল or 'The Spoilt Child of the House of  
 Alāl,' by Tekchand Thākur (Piāri Ohand Mitra). Chap. v.

## VIII.

### The Rake's Progress.

মতিলাল ক্রমে ২ মেরোয়া হইয়া উঠিল, এমনি খুস্ত হইল যে  
 পিতার চক্ষে খুলা দিয়া নানা অভদ্র ও অসৎ কৰ্ম্ম করিতে  
 লাগিল । সর্বদাই সন্নিদিগের সহিত বলাবলি করিত বুড়া বেটা  
 একবার চোক বুজলেই মনের সাদে বাবুয়ানা করি । মতিলাল  
 বাপ মার নিকট হইতে টাকা চাহিলেই টাকা দিতে হইত— 5  
 বিলম্ব হইলেই তাহাদিগকে বলে বসিত—আমি গলায় দড়ি  
 দিব অথবা বিষ খাইয়া মরিব । বাপ মা ভয় পাইয়া মনে  
 করিতেন কপালে যাহা আছে তাই হবে এখন ছেলেরি প্রাণে  
 বাঁচিয়া থাকিলে আমরা বাঁচি—ও আমাদিগের শিব রাজির

- 10 শলিতা—বেঁচে থাকুক, তবু এক গণ্ডুষ জল পাব । মতিলাল  
 ধুমধামে সর্বদাই শুভ—বাঁচিতে তিনাৰ্ছ থাকে না । কখন বন-  
 ভোজনে মত্ত—কখন যাত্রার দলে আকড়া দিতে আসক্ত—  
 কখন পাঁচালির দল করিতেছে—কখন সকের দলের কবিগুয়া-  
 লাদিগের সঙ্গে দেওরা ২ করিয়া চাঁচাইতেছে—কখন বারগুয়ারি  
 15 গুজার জন্ত দোড়াদোড়ি করিতেছে—কখন ধেমটার নাচ দেখিতে  
 বসিয়া গিয়াছে—কখন অনর্থক মারপিট, দাঙ্গা হাঙ্গামে উন্মত্ত  
 আছে । নিকটে সিঁহি, চরস, গাঁজা, গুলি, মদ অনবরত চলি-  
 য়াছে—শুভুক্ পানাই ২ ডাক ছাড়িতেছে । বারুয়া সকলেই সর্বদা  
 ফিট্কাট্—মাথায় ঝাঁকড়া ছল—দাঁতে মিসি—সিপাই পেড়ে  
 20 ঢাকাই ধুতি পরা—বুটোদার একুলাই ও গাজের মেরজাই গায়—  
 মাথায় জরির তাজ—হাতে আতরে ছুরছুরে রেসমের হাতরুমান  
 ও এক ২ ছড়ি—পায়ে রূপার বগুনগুয়ানা ইংরাজি জুতা । ভাত  
 খাইবার অবকাশ নাই কিং খাস্তার কুরি, খাসা গোলা,  
 বরুফি, নিখুতি, মনোহরা ও গোলাবি খিলি সঙ্গে ২ চলিয়াছে ॥

Ibid. Chap. ix.

## IX.

### A Sylvan Scene.

লক্ষ্মণ কহিলেন আর্জ ! এ দিকে দণ্ডকারণ্ডভূতাগ অবলোকন  
 করুন । এই স্থানে চর্চর্য কবচ রাক্ষসের বাস ছিল । এই এ  
 দিকে পল্লা সরোবর । রাম পল্লা শব্দ শ্রবণে সীতাকে সন্দেশন  
 করিয়া কহিলেন, প্রিয়ে পল্লা পরম রমণীয় সরোবর । আমি  
 5 তোমার অন্বেষণ করিতে ২ পল্লাতীরে উপস্থিত হইলাম । দেখি-  
 লাম প্রফুল্ল কমল সকল মন্দ মারুত স্তরে জীবৎ আন্দোলিত

হইয়া সরোবরের অনির্বচনীয় শোভা সম্পাদন করিতেছে ।  
 উহাদের সৌরভে চতুর্দিক আমোদিত হইতেছে । মধুকরেরা  
 মধুপানে মত্ত হইয়া শুন শুন স্বরে গান করিয়া উড়িয়া বেড়াই-  
 তেছে হংস সারস প্রভৃতি বহুবিধ বারিবিহঙ্গগণ মনের আনন্দে ১০  
 নির্মল সলিলে কেলি করিতেছে ॥

From সীতার বনবাস by Pandit Ishwara Chandra Vidyāsāgara.

Chap. i. p. 19.

## X.

### Sītā's Lament.

এই বলিতে ২ জানকীর কণ্ঠরোধ হইয়া গেল । তিনি কিয়ৎ  
 ক্ষণ বাস্ত নিঃসরণ করিতে পারিলেন না ; অনন্তর দীর্ঘ নিশ্বাস  
 পরিত্যাগ পূর্বক কহিলেন । লক্ষ্মণ, আমি জন্মান্তরে কত মহা-  
 পাতক করিয়াছিলাম বলিতে পারি না মনুবা বিধাতা আমার  
 রূপালে এত ছুঃখভোগ লিখিবেন কেন? বিধাতারই বা অপরাধ ;  
 কি সকলে আপন ২ কৰ্ম্মের ফল ভোগ করে আমি জন্মান্তরে  
 যেমন কৰ্ম্ম করিয়াছিলাম এ জন্মে সেইরূপ ফল ভোগ করি-  
 তেছি । বোধ করি পূর্ব জন্মে কোনও পতিপ্রাণা কামিনীকে  
 পতিবিরোজিতা করিয়া ছিলাম সেই মহাপাপেই আজ আমার  
 এই ছুরবস্থা ঘটিল মনুবা আর্জপুত্রের হৃদয় স্নেহ দয়া ও মমতায় ১০  
 পরিপূর্ণ । আমিও যে একান্ত পতিপ্রাণা ও শুদ্ধচারিণী তাহাও  
 তিনি বিলক্ষণ জানেন । তথাপি যে এমন সময়ে আমার পরি-  
 ত্যাগ করিলেন সে কেবল আমার পূর্বজন্মার্জিত কৰ্ম্মের ফল  
 ভোগ ॥

Ibid., p. 55.

## XI.

## A Charge of Theft laid at a Police Station.

জেলা হরিপুর থানা নবখালি

বাদী . . . রাম কৃষ্ণ দাস

আসামী . . . কৃষ্ণ দাস

সং তীর্থবন্দর

}	মোকদ্দমা.
	দাঃ বিঃ ৩৮০

১৯ নং জাহ্নবীরি

১৮৯১ সাল }

আমি শ্রী রাম কৃষ্ণ দাস বৈরাগী পোঃ ৮ কৃষ্ণ চৈতন্য দাস  
বৈরাগী ঠেশনে উপস্থিতে এজাহার করিতেছি যে গত বুধ-  
বারের দিন রাজি আমার বাটীতে একটা অতিথি যাইয়া রা-  
জিতে থাকিতে চাহায় আমি তাহাকে খাওয়াইয়া আপন গায়ের  
৫ পুরাতন ১ খানা লুইয়ের কাপড় তাহাকে গায় দিতে দিয়া  
দক্ষিণ দ্বারী খোলা ঘরের মধ্যে আমি ও সে শুইয়া সুখাইয়া  
গিয়াছিলাম; রাজি ছই দণ্ড থাকিতে উঠিয়া দেখিলাম যে আমার  
মিকট শুইয়া থাকা অতিথিটি নাই, খালি বিছানা পড়িয়া আছে  
এবং আমার একটা পিতলের কমণ্ডলু তথায় ছিল, তাহা নাই,  
১০ তখন চারি দিক তন্নাস করিয়া না পাইয়া, তন্নাসে গিয়াছিলাম,  
ছই দিন পরে বাড়ি আসিয়া মহল্লার সমির সেখ চৌকীদারকে  
বলিয়া একক তন্নাস করিতেছিলাম, পাই নাই; তাহার নাম  
তখন কৃষ্ণ দাস ও বাড়ি প্রথম বনগ্রাম পরে তীর্থবন্দর বলি-  
য়াছিল; সে আর কোন দিন আমার বাড়ী যায় নাই সেও  
১৫ বৈরাগী বলিয়া পরিচয় দিয়াছিল, তাহার সঙ্গে একটা আঁচলা

ও একটা হাঁকা এবং একখানা কাশ্মীরী ছিল, আমার ঐ লুইয়ের নাম এক্ষণে ১, একটাকা হইবে; ছেঁড়ে নাহে, ২ স্থানে ইন্দুরে কাটার সেলাই করা ও আড়ে ছই মুড়া কান ফিতা দিয়া যুখে সেলাই আছে । ও কমণ্ডলু আন্দাজ ১/১ এক সের কি ১/১ । সওয়া সের আছে, তাহার দ্বারা ১০ আনা হইবে । আমার ২০ এজাহার এই, আমি লেখা পড়া জানি ; নিজের নাম লিখিতে পারি, তদন্তের প্রার্থনা রাখি ইতি ।

বাদীকে এই এজাহার পাঠ করিয়া শুনাইলে ঠিক থাকা কহিল ইতি ॥

## XII.

## A Charge of Theft laid at a Police Station.

জেলা হরিপুর থানা করিমাবাদ

বাদী রাম নারায়ণ ঘোষ সাং চান্দে তলা } মোঃ দঃ ৩৭৯/৪১১  
আসামী কাকি সেখ ,, তোলাইপুর } ধারা

৫ নং জাহায়াতি }  
১৮-৯১ সাল }

আমি শ্রী রাম নারায়ণ ঘোষ বয়স ২৪/২৫ বৎসর, পিতা রামেশ্বর ঘোষ সাং চান্দে তলা ১২ নং বীট; ১২ নং ব্রহ্মই সেখ চৌকীদার সহ আপনার নিকট জমসেরপুর গ্রামে রাজি ১০ টার সময়, রাইটার কমন্টেবলের পত্র দাখিল করিয়া এই এজাহার করিতেছি যে আমার একটি ছিটের কোট ও সাদা ৫

পিরান্ আজ্ ৩ দিন হইল আমার পূর্ব দ্বারী আল্গা ঘরে  
 রাখিয়াছিলাম গত পরশু তারিখে আমার খুড়া গোপীনাথ ঘোষ  
 গোয়াড়ি যাওয়াতে, তিনি লইয়া গিয়াছেন, মনে করিয়াছিলাম;  
 ১০ কহয় তিনি লইয়া যান মাই বলেন, তখন এ পিরান ও কোট  
 এ তারিখের মধ্যে কোন দিন হুঁরি হওয়া জানিয়া বৃষ্টি চৌকী-  
 দারকে কহিয়া তল্লাস করিতেছিলাম; আজ্ প্রাতে মটর গাছ  
 কিনিতে ভোলাইপুর যাই, তথায় পরাণ বিশ্বাসের বাড়ির কাছে  
 বসিয়াছিলাম । সেই সময় এ ভোলাইপুর সাকিনের কাকি  
 ১৫ সেখ আমার হুঁরি যাওয়া বোটটি গায় দিয়া আসিতে থাকায়  
 আমার হুঁরি যাওয়া কোট চিনিয়া ধরি; কাকি সেখ কহে এ  
 কোট তাহার ছোট ভাই গায় দিতে দিয়াছে, এই কোট কাহার  
 তাহা জানে না । জাম্ড়ে গ্রামের পুলিন ও বিপিন ঘোষের  
 নিকট রাখিয়া টেপিদহ গ্রামের চৌকীদারকে ডাকিতে যাই তথায়  
 ২০ জাম্ড়ে গ্রামের বৃষ্টি সেখ চৌকীদারকে ও টেপিদহ গ্রামের  
 চিনি সেখ চৌকীদারকে পাইয়া ডাকিয়া আনি এবং কাকি  
 সেখকে, মোকদ্দমা করিব না, দে ভাই আমার সাদা পিরানটি;  
 তাহাতে এ কাকি সেখ চালতেতলার কড়ঙ্গ সাহা, ভোলাই  
 পুরের নছুর মণ্ডল, এবাদ সেখ, ফকীর মালতে, হাজি মালতে  
 ২৫ প্রভৃতির সাক্ষাতে এ সাদা পিরানটি ঘর হইতে বাহির করিয়া  
 দেয় তাহাতে এ কাকি সেখ, আমার নিম্নের তালিকার লিখিত  
 ৩০ ৩ ছব্বের কোট পিরান হুঁরি করা জানিয়া চৌকীদার সহ  
 টেশনে রাঃ কঃ কে সংবাদ দিয়া তাঁহার পত্র লইয়া আপনার  
 নিকট আসিয়া এই এজাহার করিলাম । প্রতিবাদীর উপর দাবী  
 ৩০ ও উদ্ভবের প্রার্থনা করি; এ কোট মজলিসপুরের বজেল

নাথ চৌধুরী দিয়াছিল ও পিরানটি নাটনার কনিমদ্‌সেখ  
সেনাই করিয়া দিয়াছিল, এই মাল যে আমার তাহা ব্রজেন  
চৌধুরী কনিমদ্‌ খলিফা, কুঞ্জ দাস ও রাম গোপাল চৌধুরী  
চিনিবেক ॥

## XIII.

A Charge of Burglary laid at a Police Station.

জেলা হরিপুর থানা আনন্দের

বাদী ... রাম চন্দ্র সীংহ সাং নতিভোজা

আসামী ... অজ্ঞাত

নং বিঃ ৪৫৭ খারা, সিঁদ হরি

৯ নং মার্চ }  
১৮৯১ সাল }

আমার নাম রাম চন্দ্র সীংহ পেঃ সেবক সীংহ পূর্ববাস  
কলিকাতা, ডাবানীপুর হাং বাস নতিভোজা মহল্লার চৌকীদার  
ভরুস সেখ সহ পঞ্চাইতের এতেলা দাখিল করিয়া এজাহার  
করিতেছি যে গত রাজিতে আমার উত্তর দ্বারী ঘরের মধ্যে  
আপন পরিবার সহ শুইয়াছিলাম, রাজি ১ টার সময় ঘরের  
মাচার উপর হইতে চোর বাক্স নীচে নামান শব্দ শুনিয়া  
আমার পরিবারের হুম ডাকিয়া আমাকে জাগাইলে, ঘর তখন  
অন্ধকার ছিল,—১ টি লোক সিঁদ দিয়া বাহির হইয়া যায় এই  
লোকটিকে চিনিতে পারি না, বাহিরে আর কেহ ছিল কিম্বা  
বসিতে পারি না; আলো জ্বালিয়া দেখি আর একটি বাক্স ১০

ঐ মাচায় ছিল, ঐ বাক্সের তাল খোলা, মজ্জ্বিত কাঁসার  
 পানের বাটায় থাকা ও কাঁসার গেলাসে থাকা মগদ টাকা  
 পয়সা সিকি ছয়ানি, ১০, টাকার হিসাবে ২ কেতা মোট, মাল  
 আদি নিম্নের মাল চোরে হুরি করিয়া লইয়া গিয়াছে; লতি-  
 ১৫ ভোজার প্রক্লাদ বিশ্বাসের সহিত আমার মনাস্কর আছে, তাহার  
 যোগাযোগে হুরি হইয়াছে। সোণার চিক আদি রূপার মল  
 তাবিল আদি চোরে নামান বাক্সে থাকায় লইতে পারে নাই।  
 রজিতে চৌকিদার পাহারা দিয়া গেলে এই ঘটনা হইয়াছে,  
 আমার এজাহার এই লেখা পড়া জানি না, এজাহার পাঠ  
 ২০ করাইয়া শুনাইলে কহিল ঠিক লেখা আছে ॥

## XIV.

## Petition of a Village Watchman.

মহামহিম জেলা হরিপুরের ঐল ঐহত মাজিষ্টার সাহেব  
 বাহাছর প্রবল প্রতাপেয়

দরখাস্ত ঐ হিরুলাল ঘোষ বরখাস্ত চৌকিদার সাং গোবিন্দ  
 পুর অধিনের নিবেদন এই যে আমি ইতি পূর্বে চৌকিদারি  
 কার্তে নিযুক্ত থাকিয়া বিশেষ সত্যাতির সহিত কার্ত করিয়া  
 আসিতেছিলাম। আমার অটল ঘোষ নামক একটা সহোদর  
 ৫ ভ্রাতা আছে; দৈবাহীন সে এক জন ছুটে লোকের পরামর্শে  
 মিলিয়া অস্ত্র প্রায় ৭ সাত বৎসর হইল একটা হুরি মোকদ্দ-  
 মায় আশামী হইয়া ২ ছই বৎসর কয়েদ সাজা পায় তাহার  
 পর এ পর্জন্ত সে আর কোন রূপ হুকুমের কার্ত করে নাই



ও তাহার সেই স্বভাব সংশোধন হইয়া গিয়াছে আমি বুঝিতে পারিতেছি । প্রায় ৪½ মাস অতীত হইল পূর্বস্থিত গ্রন্থক 10  
 ভিঃ স্বঃ সাহেব বাহাদুর এক সময়ে মোরখালী থানায় ইনস্পেকশন করিতে আসিয়া আমি উক্ত কয়েদ খানালী অর্চন ঘোষের সহোদর ভ্রাতা জামিতে পারিয়া আমাকে চৌকিদারী কার্যে নিযুক্ত রাখা ভাল মছে বিবেচনা করিয়া মোরখালী থানায় গ্রন্থক সব ইঃ বাবুকে আমাকে বরখাস্ত করার 15  
 প্রার্থনার রিপোর্ট দিতে আদেশ করেন মোরখালীর পূর্বস্থিত সব ইঃ বাবু লাল বিহারী রায় অধিনের বিরুদ্ধে বিপোর্ট করার চৌকিদারী সেরেন্ডার ভার প্রাপ্ত ডেপুটী মাজিঃ রায় বাহাদুর আমাকে চৌকিদারী কার্য হইতে ডিসমিস করিয়াছেন ।  
 হকুর আমি গরিব লোক চাকরিটা ছিল বলিয়া কোন রূপ 20  
 প্রকারে দিন গুজরান করিয়া আসিতেছিলাম, হটাৎ চাকরিটা যাওয়ায় আমার বড় কষ্টে দিন গুজরান করিতে হইতেছে ।  
 এক্ষণে অল্প উপায় না দেখিয়া আমার উক্ত ভ্রাতার চরিত্র সংশোধন হওয়ার স্বত্তে ও অল্প হইতে আমি পৃথক হইয়া অল্প বাড়িতে বাস করিতেছি ও এই চাকরি পাইবার প্রার্থনায় প্রায় 25  
 ১ মাস গত হইল মোরখালীর বর্তমান সব ইঃ বাবুর নিকট এক দরখাস্ত করিয়াছি এ পর্যন্ত তাহার কোন হুকুম না পাওয়ায় হকুরে অত্র দরখাস্ত দ্বারায় প্রার্থনা দয়া করিয়া গরিবকে চৌকিদারী দিয়া প্রতিপালন করার পক্ষে বিহিত আদেশ প্রদান আজ্ঞা হয় নিবেদন ইতি সম ১২৯৮ সাল তারিখ ১৬ 30  
 কার্তিক ॥

## XV.

## Petition of a Village Watchman.

মহামহিম মহিমা সাগর জেলা হরিপুরের গ্রাম গ্রিহক

পুলিষ সাহেব বাহাদুর মহিমার্ণবেষু

দরখাস্ত গ্রি বারু শেখ চৌকিদার সাকিন চাপাইগাছী  
 ঠেশন মোরখালী জেলা হরিপুর অধিনের কৃতাজ্ঞা পূর্বক  
 নিবেদন এই যে, আমি ছোট বেলা হইতে চৌকিদারী কার্জ  
 প্রায় ৩০/৩২ বৎসর কাল করিয়া আসিতেছি, প্রথমে এদ্রাক  
 ৫ পুরের চৌকিদার ছিলাম পরে বদলী করিয়া চাপাইগাছী  
 গ্রামে দিয়াছিলেন তখন আমার বাচী দয়েরামপুর ছিল, ৩৪  
 বৎসর হইল হুকুম হইতে হুকুম প্রকাশ হয় যে, মহল্লায় বাচী  
 না করিলে চৌকিদারী কার্জ করিতে পারিবেক না, অধিন এই  
 হুকুম শিরোধার্য করত আমার মহল্লা চাপাইগাছী গ্রামে  
 ১০ বসতি বাচী প্রস্তুত করিয়া সপরিবার বস বাস করিয়া সরকারী  
 কার্জের আনজাম করিতেছি, ধর্ম্মাবতার এই বাচী প্রস্তুত করিতেও  
 আমি কষ্ট পত্র করিয়া আনেক শুয় করিয়াছি, এবং এত দিবস  
 সরকারী কার্জ করিয়াছি, কখন কোন অপঘণ সরকারে নাই,  
 বরং প্রশংসা আছে । যখন গ্রিহক বারু আনন্দ চন্দ্র রায়  
 ১৫ মোরখালীর ঠেশনে সব ইন্স্পেক্টর তখন সীমলা সাকিনের  
 কুড়ান শেখ ও আছাদি পেশাকর দিগের আমার মহল্লায়  
 মধ্যে চোর ধরিয়াছি, তাহাদের ২ বৎসর ম্যাদ হয়, এবং এই  
 সব ইন্স্পেক্টর বারুর আমলে আমার মহল্লায়, মেড়েবাদী  
 চলতি চোর ধরি তাহারাও শাস্তি পায়, আর অনেক সময়

আমার ওয়াদার কার্জের প্রশংসা পাইয়াছি । বর্তমান সনের 20  
 শ্রাবণ মাস এই মহল্লার, যুক্ত সন্দরী দাস্তার ফেলমানি  
 মোকদ্দমায় উক্ত বাদিনী আশামীর নিকট টাকা লইয়া মোকদ্দমা  
 ছাড়িয়া দিল, এই মোকদ্দমার সাক্ষি আমি ছিলাম বলিয়া বিনা  
 অপরাধে মহকুমা রামনগরের জ্বিল জ্বিক্ত ডেপুটী মাজিষ্ট্রেট  
 বাহাছর খানাখা আমার উপর রাগান্বিত হইয়া, আমাকে সস- 25  
 পেশ করিয়া রাখিয়াছেন ধর্ম্মাবতার আমি কিদোষে দোষী  
 হইলাম জানিতেও পারিলাম না, আমি এত কাল সবকারী কার্জ  
 করিয়া বিনা দোষে সসপেশ থাকি বড়ই ছঃখের কথা, তবে  
 আমি গরিব চাকর বলিয়াই এ ছরাবস্থায় পতিত হইয়া রহি-  
 য়াছি, আমি যে হুকুরে গিয়া আমার অবস্থা জানাই এমত 30  
 সজ্ঞতি ও নাই, তবে হুকুর এ গরিব চাকরের প্রতি দয়া  
 প্রকাশ করিয়া আমার চাপরাশ দিতে হুকুম হয় কিহা আমি  
 কি দোষে দোষী বিচার করিয়া আমার মনের আঁধার মুচাইতে  
 আজ্ঞা হয় । উক্ত মোকদ্দমার নথী হুকুরে তলব করিলেই  
 সমস্ত বিদিত হইতে পারে ধর্ম্মাবতার কস্তা কৃতাজ্জলী পূর্বক 35  
 নিবেদন ইতি সন ১২৯৮/২৬ কার্তিক ॥

## XVI.

## Petition of Objection in a Revenue Suit.

জেলা হরিপুরের কালেকটরী আদালত

ছাএল	আপত্তিকারী
ঐতারিণী চরণ দাস, অঘোর	ঐমতি হরি প্রিয়া দেবী জওজে
নাথ দাস,	ঐ রামচন্দ্র মৃথোপাধ্যায়
ঐবিনোদ বিহারী দাস ও	সাঃ বেঙ্গগড়িয়া
ঐনাথ দাস	
সর্ব সাঃ হরিপুর	

উপরোক্ত আপত্তিকারীর পক্ষে নিম্ন  
লিখিত আপত্তি ॥

- ১। ছাএলগণ ১৯১৬ নং মহাল খরিদ সূত্রে ষোল আনা রুকম স্বত্বাংশে কেমছরী দেহার দরুণ মহালে নাম জারি করিবার জন্ত যে দরখাস্ত করিয়াছেন তাহাতে তাঁহাদিগের কোন প্রকার নাম জারি করিবার স্বত্বাধিকার নাই।
- ২। উক্ত ছাএলগণ ও অজ্ঞাত্য তত্ত্বি আমার বরাবর উক্ত মহালে পত্তনী জমার খাজানাদি দিয়া দখলীকার আছেন এম-  
তাবস্থায় ছাএলগণ উক্ত মহালে আমার অধীন পত্তনীদার ভিন্ন  
উক্ত মহালে তাহাদিগের মালিকী কোন স্বত্ব না থাকায় নাম  
জারী করিবার তাহাদিগের কোন প্রকার অধিকার নাই।
- ৩। প্রকৃত প্রস্তাবে উক্ত মহালের স্থল মালিক কেমছরী  
দেহা / ১২ আনা রুকম মালিকী স্বত্ব এবং ৩৭০/৩৭৪/৩৩৫/৩৩৭।

১৭৭/১০৬ নম্বর এই সাতটা নম্বর মহালে একত্রে সাধু চরণ  
সিংহকে ৬২ টাকা পস্তনী জমার বন্দোবস্ত করিয়া উক্ত পস্তনী  
জমা হইতে তাহার নিজাংশ ১/১২ গণ্ডা রকমে কালেক্টরীর খা-  
জানা উক্ত পস্তনীদারের উপরে বরাত দিয়া তাহাতে স্বত্ববতী 15  
ও দখলীকারিণী থাকনাবস্থায় পর লোক গমন করায় ও  
তাহার পুত্র সন্তান না থাকায় আমি তাহার এক মাত্র উত্তরাধি-  
কারিণী কন্যা বিধায় আমি উপরোক্ত সমুদয় মহালের পস্তনী  
জমার উপরোক্ত ছাএল গণের নিকট হইতে খাজানা আদায়  
পূর্বক স্বত্ববতী ও দখলীকারিণী আছি ছাএলগণ ছরতিসন্ধি 20  
দ্বলে আমার স্বত্বাংশ ধ্বংস করিবার জন্ত এই নাম জারি করিবার  
প্রার্থনা করিয়াছেন প্রকৃত প্রস্তাবে ছাএলগণ পস্তনীদার সাধু  
চরণ সিংহের বিনামদার মাত্র ॥

## XVII.

## Statement in a Partition Suit.

জেলা হরিপুরের কালেক্টরী আদালত ।

বাদী	প্রতিবাদী
ঐ রমাকান্ত দাস	ঐ অম্বিকা কান্ত রায়
সাহ: জিহ্মারথী	সাহ: জিহ্মারথী

১। বাদী যে সম্পত্তী বাঁটোয়ান্না জন্ত মালিস করিয়াছেন  
ঐ সম্পত্তি ৫০ বৎসরের অধিক কাল হইতে সকল মালীকগণের  
অভিপ্রায় ও স্বীকারানুসারে অবিধা ও অঅবিধা বিবেচনায়  
অমিবিভাগ ও প্রজাবিলি দ্বারা আপোষে বাঁটোয়ান্না হইয়া  
ভদ্রবধি সকল সরিকাম নিজ নিজ মির্দিষ্ট অংশে নির্ধারিত 5

এ কাল পর্যন্ত দখলিকার আছেন। প্রার্থিত বাঁটোয়ারা সম্পত্তিতে মোট ৯ খানি গ্রাম ও জলকর শুজর ঘাট মাথাভাঙ্গা যথাঃ—জিহ্মারখী, মেঠোপাড়া, কথালীপুর, গোপালপুর, শিরপুর, লক্ষ্মীপুর, পিয়ারপুর, কুষ্কারপুর ও যোড়াগাছা, হইর মধ্যে  
 10 কুষ্কারপুর ও গোপালপুর প্রভৃতি প্রতিবাদীর ১০. অংশ মত ষোল আনা রকমে দখল করিতেছেন এবং মেঠোপাড়া, লক্ষ্মীপুর, শিরপুর ও পিয়ারপুর এই চারি গ্রাম ১১০. আনার সরিক দরখাস্তকারীর ষোল আনা রকম উল্লিখিত বিভাগ সূত্রে দখল হইয়া আসিতেছে। ইহাশ্রুতিত জিহ্মারখীতে ভদ্রাসন, ও যোড়া-  
 15 গাছা গোরাই নদীর তীরস্থ বলিয়া এবং কথালীপুরে হাট থাকা হেতু ও জলকর মাথাভাঙ্গা বিভাগ যোশ্ব না থাকা হেতু আমরা সরিকান সকলে আপন আপন অংশমত এই তিন গ্রামের জমিও প্রজা ছায় বাঁটোয়ারা সূত্রে পৃথক রূপে ভোগ দখল করিয়া আসিতেছি এক্ষণে একাকী বাদী বাঁটোয়ারা জন্ত আইনামু-  
 20 সারে এই নালিস করিতে অধিকারী নহেন ॥

## XVIII.

## Application in a Settlement Case.

মহামহিম

ঐক্য হরিপুরের কালেকটর সাহেব বাহাদুর

বরাবরে—

দরখাস্ত ঐ মহারাজা রাম চন্দ্র দেব বাহাদুর সাঃ

হরিপুর রাজধানী নিবেদন এই যে

১। অত্র কালেকটরীর তৌজীর ৮৪১ নং চর গোয়ালগ্রাম দরখাস্তকারীর সেবাইতী মালিকী স্বত্ব বৃত্ত মহান।

২। ১২১৯ সাল হইতে ১২৮৮ সাল পর্যন্ত উক্ত মহাল মিঃ রবার্টস এণ্ড কোম্পানীর সহিত সরাসরি বন্দোবস্ত ছিল ঐ বন্দোবস্ত দরখাস্তকারীর মালিকী স্বত্বাধিকারের অধীন থাকা 5 মহামাশ্র হাই কোর্ট পর্যন্ত আদালত কর্তৃক স্থির হইয়াছে।

৩। উক্ত মহালের গবর্নমেন্ট রেভিনিউ স্থায়ী বন্দোবস্ত না থাকা বশতঃ সময় সময় সরাসরি বন্দোবস্তের অধীন থাকায় যদি ও উক্ত সাহেবান ১২১৯ সালে নিলাম খরিদার রূপে বন্দোবস্ত লইয়াছিলেন প্রকৃত পক্ষে উক্ত সাহেবানের বন্দোবস্ত 10 সময়ে দরখাস্তকারীর পক্ষ হইতে গবর্নমেন্টের দেয় খাজানা উক্ত সাহেবান দরখাস্তকারীর অধীন tenure holder স্বরূপ মারফতদার রূপে সরকারে আদায় করা আদালতের ক্রমান্বয় নিষ্পত্তির দ্বারা গণ্য হইয়াছে ॥

## XIX.

### Petition in a Land Registration Case.

জেলা হরিণপুরের কালেকটরী আদালত

ছায়েল	আপত্তিকারী
ঐ সোনাশমি দাসী	ঐ হরি মোহন মৈত্র
সাঃ রামনগর	সাঃ রামনগর

১১৮ নং সি মহালের নাম জারীর মোকদ্দামা

উক্ত মোকদ্দামার আপত্তিকারী ঐ হরি মোহন মৈত্রের পক্ষ হইতে আপত্তি করিয়া প্রার্থনা যে নীচের লিখিত হেতুবাদে আপত্তিকারীর নিকট হইতে প্রমাণাদি গ্রহণে দরখাস্তকারীর

প্রার্থনা নামঞ্জুর করিয়া আপত্তিকারীর খরচা দেওয়াইতে  
5 আজ্ঞা হয়।

১। ১১৮ নং সি মহালে সোনামনি দাসীর কথিত নাবালক  
পুত্র আশুতোষ দাসের কোন প্রকার নাম জারি কখন না  
থাকায় এই দীর্ঘ কাল পরে অত্র মহালে তৎস্থলে উক্ত সো-  
নামনি দাসীর নাম জারি হইতে পারে না।

10 ২। উক্ত ১১৮ নং সি মহালে সোনামনি দাসীর বর্তমান  
পুত্র যোগেন্দ্রনাথ দাস সোল আনা নাম জারি থাকায় ও  
ছায়েল সোনামনি দাসী তাহাতে সন্মত থাকায় এই নাম জারির  
প্রার্থনা আদৌ চলিতে পারে না।

15 ৩। আইন ও অবস্থানসারে সোনামনি দাসী মৃত আশু-  
তোষ দাসের পরিত্যক্ত কোন সম্পত্তিতে স্বত্ববতী দখলকারিণী  
কন্মিন কালে হয়েন নাই ও হইতে পারে না। ও তন্মূলে উক্ত  
মহালে অথবা তাহার কোন অংশে সোনামনি দাসীর কোন  
প্রকার স্বত্ব দখল না থাকায় তাহার নাম জারির প্রার্থনা আদৌ  
চলিতে পারে না ॥

## XX.

### A Settlement Proceeding.

রুবকারী বন্দোবস্তী বাবদে আরাজিয়াং নওয়া পয়বহি  
চর বাজেআশি বনাম চর হর্লডপুর লগু মোজে হর্লডপুর  
পরগনে গোয়াস মোতালকে জেলা হরিপুর মহাল থাস সরকার  
বাহাদুর বিঃ ১৭৯৩ সালের ৮ আইন ও সম ১৮২২ সালের ৭



আইন কর্তৃক প্রিয়ক এক, টি, প্লাটস্ সাহেব ডেপুটী কালেক্টর 5  
জেলা হরিপুর মহকুমা করিমপুর সম ১৮৬১/২৩ শে এপ্রিল  
মোং সম ১২৬৮ সাল তাং ১২ বৈশাখ

{ ১ ধারা এই মহাল বন্দোবস্ত করণে সরকারের }  
{ কি স্বার্থে কি রূপ অসুমতি হয় তাহার বেগরা }

১ প্রকরণ } এই মহালের পূর্বাভাস এই যে, ইত্যঞ্চে তরফ 10  
মহালের } বেতাইএর কাছনগো রাম লাল বন্দোপাধ্যায়ের  
পূর্ব বৃত্তান্ত } আবেদন পত্রাঘ্যায়ী মোজে চলন্তপুরের নীচে  
খড়িয়া নদী জারি থাকা ও গরে নদীর বেগ পরি-  
বর্তনের দ্বারা পয়বাহ হওয়া প্রকাশ হওয়াতে ঐ  
চর চলন্তপুরের মকদমা সম ১৮১৯ সালের ২ য় 15  
আইনানুসারে প্রিয়ক সাবেক কালেক্টর সাহেবের  
হুকুমে সরকার বাহাদুর, বাদী লোকনাথ রায়ের  
প্রতিবাদীড়ে ৪৫ নম্বরে উপস্থিত হইয়া সাহেব  
মোহকের বিচারে সম ১৮৩০ সালের ২৮ শে  
জানুয়ারী তারিখের ফয়সলার অনুহাত মতে 20  
সরকার বাহাদুরের দাবী ডিসমিস হইয়া সম  
১৮২৮ সালের ৩ আইনের মর্দানুসারে উক্ত  
মকদমা সংক্রান্ত সমুদয় কাগজাত চতুর্দশাংশের  
মহামহিম প্রিয়ক রেবিমিউ কমিসনর সাহেবের  
হুকুমে প্রেরণ হইলে তথা হইতে রীতিমত খাস 25  
কমিসনরি আদালতে সরকার বাহাদুরের তরফ আ-  
পীল উপস্থিত হইয়া উক্ত আদালতের হাকিমানের  
বিচারে প্রসংসিত কালেক্টর সাহেবের ফয়সলা  
রদ হইয়া আমিনের দ্বারা উক্ত গ্রাম সমুদয়

30

জরিপ আমলে আসিয়া উক্ত গ্রামের কুইনকুইনি-  
য়ালের লিখিত জমি মিলান হইয়া বাকী ২৬৩/৩  
বিঘা চর জমির পর সন ১৮৩৩ সালের ২৫  
শে জুলাই তারিখে সরকারের আপীল ভিক্রী  
হইয়া কর খার্জের অঙ্গমতি হয় ॥

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# NOTES

## TO THE

### SPECIMENS OF BENGALI LITERATURE.

#### I.

THESE are short moral sentences in ordinary language; they present no very great difficulties either of vocabulary or construction.

1. **সর্বাবস্থা**. This is an example of a compound word such as several Bengali writers are in the habit of creating at pleasure, after the pattern of Sanskrit. It is composed of **সর্ব** 'all' and **অবস্থা** 'condition.' In making these compounds the rules of Sandhi (see p. 10) are observed. The student will not find much difficulty in resolving these words into their component parts. A few of the less obvious compounds are given in the glossary.

2. **থাকা অপেক্ষা** 'than to live,' 'than living.'

7. The strict grammatical construction is in this sentence sacrificed to an epigrammatic neatness of expression. The first **ভাব্** means 'consider,' the second 'repent.' **যেহ** 'so that.'

8. **বলিবে** has here the sense of 'to be called,' 'to be spoken of as,' a sense which this verb not unfrequently bears.

9. **ভুগুতে**, colloquial for **ভোগিতে**, here meaning 'to suffer.' The original meaning of **ভোগ্** being 'to feed on,' hence 'to experience;' it is applied both to suffering and enjoyment.

13. **করেছ = করিতেছ, থেকে = থাকিয়া**.

15. **খেল = খাইলে**.

20. **মাহুষ** here in the sense of a brave man—'vir,' not 'homo.'

## II.

The sentences in this section are a little more elaborate, and are for the most part in a higher literary style than the preceding. Their structure, however, is simple, and calls for few remarks.

1. আশা here used in the sense of 'expectations.'
2. দৃষ্টে 'by seeing,' for দৃষ্টিতে. আপন used as an adjective, 'their own.'
4. পর, lit. 'other,' here means strangers or even enemies.
10. আর ফিরিবে না 'cannot be altered.'
17. মহত্ব পদ 'the rank or dignity of manhood;' it means 'he is not worthy to be called a man (emphatically).'

## III.

This and the following section are written in the ordinary colloquial language of the lower classes, and require a good deal of explanation. They are made to look more difficult than they really are by the author's habit of trying to express the harsh pronunciation of rustics by grotesque combinations of characters.

The subject is taken from the well-known story of Rāma. As he is being proclaimed juharāj, or heir-apparent, two rustics, hearing the sound of trumpets and proclamations, ask each other what it is all about.

Line 2. মামা গো 'oh! uncle.' কল্ল = কল্লনে.

4. আও. This perfectly unpronounceable word is intended to express 'this' (ইহাও) or perhaps 'that' (উহাও); it is not unlike the strange sound a peasant makes in uttering this word. ভুরি না ভুরি; ভুরি is 'a bugle' and ভুরি is an unmeaning word, such as are often used in describing things vaguely; it is as if he said 'that is a bugle wugle,' i.e. a bugle or something of that kind. কি বলে যে 'what you may call it.'

5. বেজয়ে = বাজাইয়া 'playing.'

8. রোস = রহিস 'stop.' সেম্জে = সম্জাইয়া 'having explained.' বোজ্জাম = বুজ্জাম 'I understand.'

9. থালাম = গেলাম 'we have gone,' i.e. we are lost, ruined. In order to express the flat sound which ঐ sometimes has, like the English *a* in *back*, they use long *ā* with the appended form of য় attached to the preceding letter. This curious combination seems in some way to their minds to reproduce the English sound, and they use it accordingly in transliterating English words. আজা and আম are for রাজা and রাম respectively. This omission of the initial consonant is somewhat rare. The author rather overdoes the rudeness of the dialect.

10. করবে = করিবে 'he will make.' জেনয়ে = জানাইয়া, দিচ্ছে = দিতেছে *jānāiyā ditechhe*, 'makes known.'

12. লায় locative case of লা for না 'a boat.' হোলো for হইল 'we shall have to place our feet on two boats,' i.e. our position will become very unsafe.

13. হুন্নিদ for সহসী 'a relation,' 'companion,' colloquially 'fellow,' 'chap;' 'a fellow can't raise a crop.' কতি = করিতে.

15. হুশাই a corruption of মহাশয় 'sir.' কা = জাহা.

16. জান = দেন for দেউন. সেম্জে জান = সম্জাইয়া দেউন 'please to explain.'

#### IV.

This is also in rustic speech, but somewhat less extravagant than the preceding.

Line 2. এবেশ is the technical word to express the entry of an actor on the scene: 'enter Raicharan carrying a plough.'

3. জান = যেন 'like.'

4. রোক করে 'being angry;' রোক is a corruption of রাগ 'anger.' হুই বলি মোরে হুকি খালে, this is hardly translatable literally; it means 'I said (to myself) I think he is going to eat me.'

6. জাকবো = দেখিব 'let me see,' 'let me try.'

7. ভাশ = দেশ 'country,' here 'my native land,' by which he does not mean the whole of Bengal, but only his own village.

12. মোর মাতা 'my bad luck.' মাতা for মাথা 'forehead;' a man's destiny is supposed to be written on his forehead.

18. বছেরে for বৎসর 'year,' 'in the whole year.' জমি তো না; না here is not negative, but merely emphatic: 'The land, indeed, is like a gold ornament. By cutting off a corner of it I could satisfy the money-lender.'

21. কাটা here means a quantity equal to about two-and-a-half seers, or five lbs. 'Every day, as sure as the night passes, two kāṭās or ten pounds of rice are consumed.'

## V.

This passage from one of the best works of the leading Bengali novelist Bankim Chandra Chatterjea is in ordinary literary Bengali, with perhaps an extra dash of long Sanskrit words. The style is pure and fluent, and the picture life-like.

Line 4. মহল, lit. 'a dwelling-place,' is used to describe each of the separate wings or buildings composing a large native house. Such a house is a series of courtyards with rooms round them. Each courtyard with the rooms pertaining to it is called a Mahal, and, as the writer well remarks, is like a big town.

8. গোগণের gen. pl. of গৌ 'a cow.'

9. নবতৃণবিশিষ্টে, one of the long Sanskrit compounds in which this author delights: নব 'new,' তৃণ 'grass,' বিশিষ্টে 'provided with.'

11. দেড়তালি 'one-and-a-half storey (high),' said of a house having the lower storey the full height and another above it only half the full height.

13. ফুটেছে. This is meant for the English word 'fluted.'

16. Another compound: তৃণ 'grass,' পুষ্প 'flower,' ময় termination with general meaning of 'having,' 'possessing.'

16. This is the description of the first block of buildings, consisting of a large open hall or *boṭṭakkhānā*, where the master of the house sits to receive his guests or to rest; then his *daftar khāna*, study or writing rooms, and *kāchhāri* or office where his clerks sit and the tenants come to pay their rents and transact business. Next to this is a block of buildings devoted to religious ceremonies, and a third containing temples and idols; connected with the last are rooms for cooking the offerings and food for the priests, also apartments for the reception of religious mendicants who are always wandering about the country.

30. These three blocks constitute the *sadar* or principal part of the house, the public reception rooms, and business part. Behind these are three other blocks, called the *andar* or private part, namely, the owner's own apartments, a large building inhabited by a swarm of female relations, and the cooking department.

42. The perpetual hubbub kept up by the poor relations is here described.

49. Here we have the proceedings of the female cooks vividly described.

## VI.

This extract also is in pure classical Bengali, and requires little or no explanation. It is part of a letter supposed to be written by the hero's wife, when he falls in love with and marries a second wife, and the writer, unable to endure his desertion of her, runs away from home, and takes farewell in these few words of her sister-in-law, Kamalmapi.

Line 7. Kundanandini is the second wife. She too had run away, but they found her again.

14. *হিঁ* etc. This somewhat involved sentence will be best understood by taking it backwards, beginning at *মাখি হিঁ* 'it was (my) object to go (after) having seen with my own eyes for two or

three days my husband's happiness, that happiness for the sake of which I myself destroyed my own life.'

21. হুঁরা সাইব 'I shall be far off;' *be*, not *go*, in our idiom.

23. হুমি আসিতে দিতে না 'you would not have let me go;' we should say *go* where the Bengali says *come*.

27. আশীর্বাদ here rather 'a good wish' than strictly 'a blessing.'

## VII.

The novel from which this and the following extract are taken appeared some forty years ago, and is thus one of the earliest novels in Bengali. The style is colloquial, and contains very few of the Sanskrit compounds which have become fashionable in later works. The story is one with a moral, and depicts in vivid colours the evil results of over-indulgence of children by their parents. In this extract the father, Bāburām Bābu, has just received the news of his son Matilāl's having been arrested by the police, whereupon he sends for a well-known *mukhtār* or pleader, and takes his advice as to the course to be pursued.

Line 1. টাকাতে অতিশয় মায়ী 'was very fond of his money.'

7. স্থিতির হইয়া 'when he had recovered from the shock.'

8. বড় পটু 'very sharp,' implying also that he was not very scrupulous. To understand the full force of this satirical description of a type of lawyer unfortunately still only too frequently met with, it would be necessary to live in Bengal and have business in the law courts.

10. জাম করিতে 'to forge documents.' সাক্ষী সাক্ষাইয়া দিতে 'to tutor witnesses;' this is a most important branch of a *mukhtār's* business.

11. বশ করিতে 'to get into (his) power,' 'to establish an understanding with' the police-officers who investigate criminal cases, and the clerks in the magistrate's office through whose hands the papers of the case pass. A polite synonym for bribery.



14. ঠেকচা 'Uncle Rogue;' this was his sobriquet, and he was proud of it.

16. রুমজান. The fast kept by all pious Muslims, and Uncle Rogue was very pious.

21. ঝুঝুয়া উড়াইয়া দিতে 'to cause a case to fly,' i.e. to win it, or, more strictly, to cause the accusation to break down, by bribing or bringing false witnesses.

22. পাকা ২ লোক lit. 'ripe' or 'well-cooked' people, i.e. men who could be relied on to swear to anything they were wanted to.

23. ভেনাদের vulgarism for তাহাদের.

24. জিত্ব 'I will win.' কেন্, 25. এজ্ vulgarisms for কামি and আজি respectively.

25. চলাম lit. 'I have gone,' i.e. I go—I am off!

### VIII.

Here the further misconduct of the spoilt child is related.

Line 3. বুড়া বেটা, a disrespectful way of speaking of his father, 'the old boy.'

4. চোক বুজলে 'having closed his eyes.' The whole sentence means 'when the old boy shuts his eyes I will play the Bābu to my heart's content,' i.e. as soon as his father is dead.

6. বলে বসিত 'he used to say,' lit. 'he used to sit saying.'

9. শিব রাত্রির শমিতা, an allusion to the lamps lighted on the night of the Shiba festival, which it is a great object to keep burning all night in order to obtain a blessing.

10. বেঁচে থাকু etc. The meaning is that they regarded their son as their only hope, and, so long as he lived, it did not matter what happened to them—a handful of water would suffice for their subsistence. বেঁচে = বাঁচিয়া.

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11. বনভোজন. This and the various amusements to which Matilāl was addicted will be found explained in the glossary. They are mostly dancing, singing, acting, and fighting parties of various kinds.

17. সিঁড়ি etc. These are various preparations of opium and hemp, used as narcotics and intoxicants in Bengal.

19. সিপাই পেড়ে 'having a red border or edging,' called 'soldiers' border.'

## IX.

The movement associated with the name of Ishwara Chandra led to the almost unrestricted use of Sanskrit words in Bengali. As an example of this style, which, though bombastic and artificial, has become very popular, this and the following extract are given. They consist, it will be seen, almost entirely of Sanskrit words. The subject of the work is the well-worn story of Rāma and Sītā, and in the present passage Rāma describes the charms of the Pampā lake in the Daṇḍaka forest in Central India, which he had seen on a former occasion when searching for Sītā.

## X.

In this passage Sītā laments Rāma's cruelty to her, and attributes it to some sins she has committed in a previous state of existence. With the exception of one or two long Sanskrit compounds there is no special difficulty calling for explanation,

Line 9. পতি 'husband,' বিয়োজিতা 'deprived of,' 'separated from.'

13. পূর্ব 'former,' জন্ম 'birth,' অর্জিত 'earned,' 'deserved.' The whole sentence means 'this is only the enjoyment of the fruit of action deserved in a former birth,' which is a little confused in expression, though it is easy to see what the idea is.

## XI.

This and the following extracts are from actual official papers on record in a certain district in Bengal, the name of which, together with the names of most of the persons and places mentioned, has been purposely changed. Some of these papers are taken from the Magistrate's office, and refer to criminal matters; others are taken from the Collector's office, and relate to the collection of the revenue and matters incidental thereto. The style of all of them is more or less bad, abounding with grammatical mistakes, awkwardly constructed sentences, misspellings, and foreign words, most of which are incorrectly applied. The very badness of the style, however, has its value, as it is in this style that all the official documents of the country are written. The student, if engaged in any branch of the public service, will find most of the business papers that come before him composed in this style. These extracts also abound in technical terms constantly employed in official business, the knowledge of which will be very useful. This is a case in which a man has had some articles stolen, and comes to the Police Station to make a complaint, and have the matter enquired into.

Heading: দঃ বিঃ stand for দণ্ডবিধি, i. e. দণ্ড 'punishment,' বিধি 'law,' the name by which the Indian Penal Code is known throughout Bengal.

Line 2. ঠেশনে the English word 'Station,' meaning the Thānā or Police Station. উপস্থিতে an error for উপস্থিত হইয়া 'being present.' বুধবারের should be বুধবার 'Wednesday.'

3. রাত্ৰি should be রাত্রে 'at night.'

4. আপন গায়ের 'of my own body,' i. e. a cloth that I used to wear.

7. দুই দণ্ড থাকিতে 'when two danḍas remained,' i. e. about an hour before daybreak.

8. শুইয়া থাকা an incorrect expression; it should be শুইয়াছিল যে 'who had been sleeping.'

12. এতক is more a Hindustani than a Bengali expression ; it would be better expressed by আজ পর্যন্ত, এপর্যন্ত, or এতক.

18. কান্ ফিতা a sort of narrow tape used for binding the edges of clothes.

19. The weight of the pot is given in figures and words as 'one ser,' or 'one-and-a-quarter ser,' and the value further on in figures as 'eight anas.'

## XII.

In this case also there is a complaint of theft.

Heading: খারী means a section of the Code. The present case is put under secs. 379 and 411. মোঃ stands for মোকদ্দম 'a case.'

Line 4. রাইটার কনষ্টেবল the English words 'writer constable.' Official documents are full of English words spelt phonetically.

7. গত etc. This is a good specimen of the way in which the words in a sentence are arranged in the opposite order to English. It runs thus: 'the day before yesterday my uncle G. N. Ghose (to) Goāsi on going he having taken had gone, in mind I made.' What he means is that he missed the coat and shirt, and thought his uncle had taken them.

10. লইয়া যান নাই present indefinite used in a past sense, 'the uncle said he did not take, or had not taken, them.'

15. আসিতে থাকায় should be আসায়.

16. হরি যাওয়া bad grammar; it should be হরি গয়াছিল যে. ধরি present used for past again, 'I seized (him).'

22. মোকদ্দমা etc. These words down to গিরানটি are a speech; the complainant says to Kāki Shekh, 'I will not make a complaint against you, brother, give me my shirt,' whereupon Kāki produced the shirt, and complainant did make a complaint!

34. চিনিবেক erroneous for চিনিবেন 'they will identify.'

XIII.

Line 2. হাং short for হাল 'at present.'

3. পাঞ্চাইতের এভেলা 'information or report from the pañchāyat.' Their duty is to report the occurrence of any crime in their village; they therefore sent the report by the village watchman or *chaukidār*.

6. নামান শব্দ wrongly for নামাওয়ার 'noise of bringing down.'

13. মাল আদি 'property etc.'

14. নিম্নের মাল 'the under-mentioned property;' there is usually a list of the property stolen appended to the complaint.

17. নামান বাক্সে, this phrase, though not uncommon, is incorrect; it should be নামাইয়াছিল যে বক্স.

18. পাহারা, a striking instance of the Bengali habit of lengthening the vowels of foreign words. This is a Hindustani word, and is properly পহরা, under which spelling it will be found in the glossary. গেলে, correctly গেলে পর 'after he had gone.'

XIV.

In this petition the *chaukidār* complains to the Magistrate that he has been dismissed from his post, though he has done nothing wrong, merely because his brother had once been imprisoned for theft some years ago. He prays to be re-instated.

Line 8. দুর্ব্ব্যবহার কার্য is a pleonasm, 'an act of bad action!' the first word alone would have sufficed.

11. ডিঃ হুঃ stand for 'District Superintendent,' the chief officer of police in a district.

12. আমি . . . পারিয়া. Inverted sentence, as usual in Bengali. It means 'having been able to know (i. e. having ascertained) (that) I (was) the brother of, etc.'

13. আমাকে . . . করিয়া. Similar construction to the above:

'having judged (that) it is not good to keep me appointed (i. e. to retain me) in the work of chaukidār.'

15. সব ইঃ stand for 'Sub-Inspector,' the officer in charge of a police station., This sentence also is rather involved, and must be read backwards: 'he orders (ordered) the Sub-Inspector of the Morkhālī Thānā to give a report with (containing) a request of dismissing me.'

20. চাকরিটি ছিল বলিয়া 'having said, there was service,' i. e. relying upon or depending upon his appointment, he managed somehow to exist. রূপ is quite superfluous here, and টি is wrongly written for টি.

24. স্বত্বে ও 'even in being,' i. e. in spite of the fact that.

## XV.

The petitioner in this case also has been dismissed, and prays to be re-instated.

Line 3. ছোট বেল হইতে 'from an early age.'

6. দিয়াছিলেন 'they gave;' with বদলী it means 'they transferred,' i. e. the authorities.

12. বন্ধ পত্র 'debt and writing,' meaning a loan secured by a bond.

16. জুড়ান শেখ a man's name. The structure of this sentence is somewhat irregular. He means that he seized a thief who had been committing a theft at the house of the persons named.

21. ফেলসানি, an attempt at writing the Arabic words فعل شنيع 'criminal action,' the technical term in Indian law for adultery.

32. চাপরাস (also written চাপোশ), a brass badge, with an inscription on it, worn at the belt by village watchmen, messengers, and others. He asks to have his *chāprās* given back to him, i. e. to be restored to his post.



XVI.

An objection made by certain persons to the registration of the names of certain other persons in the Collector's register as part proprietors of an estate. This is a very common legal proceeding, the full explanation of which cannot of course be given in this place.

Line 2. নাম জারি, two Persian words meaning 'name current,' technically applied to having one's name recorded as a proprietor in the Collector's books.

4. স্বত্বাধিকার, here the writer has mixed up two words into a long compound, স্বত্ব 'right' and অধিকার 'authority.'

6. খাজানাদি, here the Sanskrit word 'आदि' etc.' has been strangely tacked on to the Arabic word *خزانة* 'revenue.' এম-তাবহায়, again, has two words run into one, এমত 'such' and অবস্থা 'circumstance.'

10. প্রকৃত প্রস্তাবে 'in simple mention,' i.e. the plain facts of the case are these.

14. কালেকটরীর, the English word 'Collector' with the Bengali termination *ই* to it, meaning the Collectorate or Collector's office.

15. বরাত, a cheque or order for payment. The proprietress drew a cheque, or wrote an order for payment of the revenue, on the *patnidār* or subordinate tenure holder to whom she had leased a portion of the estate.

16. দখলীকারিণী, a characteristic instance of the confusion of forms that exists in official language. The Sanskrit feminine termination *ইনী* is added to the Persian word *dakhalkār* to express the idea of 'proprietress,' and a superfluous *ī* or *ī* is inserted. থাকমাবহায়, two words rolled into one, থাকম 'remaining' and অবস্থা.

23. বিমায়দার. It is a common practice in India for persons

to buy estates and transact business not in their own name, but in that of some relation or dependant. Such transactions are called *benāmī* or 'without name.' The *benāmdār* (here corruptly written *bīnām*) is the tool who lends his name, but has no interest or right in the property.

## XVII.

Reasons why a certain estate should not be divided into separate shares among the joint proprietors, as desired by them. It is here alleged that the proprietors had already effected a partition privately among themselves, which, if true, would be a legal bar to a partition being made by the Collector.

Line 3. *স্বীকারহুসারে*, two words joined together, *স্বীকার* 'admission,' 'consent,' *অহুসারে* 'according to.'

4. *আপোষে*, an altogether erroneous method of writing the Hindustani word *آپس āpas*, which has found its way into Bengali. It means here 'among themselves.'

5. *তদবধি*, two words joined together, *তদ* 'that,' *অবধি* 'limit,' 'period;' the whole compound means 'since then.'

10. *১০/ অংশ*, a six-*anas* share. An estate (and most other visible or conceivable objects) is considered to be divisible, like a rupee, into sixteen parts. Thus  $\frac{1}{16}$  of an estate is a six-*anas* share. So in line 12, *১০/* a ten-*anas* share or  $\frac{1}{4}$  of the estate. The petition recites that the proprietors of the six- and ten-*anas* shares have taken possession of their respective shares, and made them into new and separate estates, which is expressed by *ষোল আনা রকম* or a sixteen-*ana* fraction.

18. *ছায়া*, probably a slip of the pen for *ছাড়া* 'except.'

19. *আইনহুসারে*, compound again; this time *অহুসারে* 'according to' is tacked on to the Persian word *آیین ā-in*, 'law!'

## XVIII.

A brief petition setting forth that the petitioner, and not Messrs. Roberts & Co., is the proper person to take the settlement of an estate.

Line 2. সেবাইতী, pertaining to a Sebait or person who worships an idol. Here the meaning is that (theoretically and ostensibly) the estate is one the rents of which are appropriated to the maintenance of a Hindu temple and the services thereof.

6. হাই কোর্ট the 'High Court' of Judicature at Calcutta.

9. নিলাম খরিদার রূপে 'in the capacity of auction purchasers.'

10. সাহেবান, the Persian plural صاحبان 'sāhibs,' 'gentlemen.'

## XIX.

The case here is similar to that in extract XVI.

Line 8. তৎস্থলে 'in place of him,' i. e. of Āshutosh.

14. অবস্থাসারে, the first part is অবস্থা 'condition,' 'circumstance;' here 'the facts of the case.'

16. হুয়েন for হন 'are' not. তন্মূলে 'on that ground,' 'for that reason.'

## XX.

This rather old-fashioned document is a good specimen of what the student, if in the service of Government, will often come across in settlement work. It is a rambling, pompous proceeding, which recites at great length a number of previous transactions. It is full of misspelt and misapplied Persian words, the knowledge of which is essential in official life. The preamble contains only one genuine Bengali word. The Arabic and Persian words will be found in the glossary.

Line 10. ইত্যগ্রে, compound, ইতি 'thus,' অগ্রে 'before;' the whole meaning 'heretofore.'

17. কাছনগো from Persian کانون 'law-teller,' formerly an officer whose duty it was to keep a record of all customary rights and unwritten laws relating to the tenure of land. In Bengal, in the present day, they are employed chiefly in surveying and assessing estates for revenue purposes.

14. গয়বাহু, a corruption of a Persian word meaning 'joined.' Owing to a change in the course of the Khariyā river, a sandbank had been formed contiguous to the village of Durlabhpūr, and the measurement and assessment to revenue of this sandbank, called a 'char,' is the subject of this extract.

18. প্রতিবাদীভু, an absurd addition of the affix ভু to the word প্রতিবাদী 'defendant,' thus making a word 'defendantship!'

25. খাস কমিসনর, the Special Commissioners appointed for the trial of cases of this kind.

30. কুইনকুইনিয়াল, the English word 'quinquennial,' i. e. a register of estates which in former times used to be kept up, and re-written every five years, whence its name.

34. কর খার্জ 'assessment of revenue.' The land having been declared not to be included in any revenue-paying estate, the suit brought by Government to declare it liable to payment of revenue was decreed in their favour, and permission given to make an assessment of revenue on it.

# GLOSSARY

TO THE

## SPECIMENS OF BENGALI LITERATURE.

অ

অংশ *s.* a share, part.

অগ্নি *s.* fire.

অগ্রে *ad.* before, formerly, previously.

অকুহাৎ *s.* (corrupted from Pers. *وجوهات*, irregular formation from Ar. *وجوه* plural of *وجه* a cause, reason) arguments, reasons.

অতি *prep.* very, excessively.

অতিথি *s.* a guest, applied generally to religious mendicants.

অতিথিশালা *s.* a house for lodging strangers, guest-house.

অতিশয় *a.* excessive; *ad.* excessively, extremely.

অতীত *a.* past, elapsed, gone by.

অত্যন্ত *ad.* very, very much, excessively.

অত্র *ad.* here, this, herein-mentioned.

অথবা *conj.* or, otherwise.

অন্ত *ad.* to-day.

অধিক *a.* more, more than.

অধিকার *s.* right, authority, power; the legal right to do anything.

অধিকারী *a.* one who possesses a right; ruler; proprietor.

অধীন *a.* subject to, subordinate; (in addressing superiors) your humble servant.

অনন্তর *a.* succeeding, (lit. without an interval, hence) continuous, incessant; *ad.* immediately after, afterwards.

অনবরত *a.* incessant, perpetual, in unbroken succession.

অর্থহীন *a.* unmeaning, useless, vain.

অসিৰ্চনীয় *a.* unspeakable, indescribable.

L

অমৃক্ষণ *ad.* at every moment, continually, incessantly.

অম্ল *a.* low, not lofty; humble, mean.

অম্মতি *s.* permission, sanction.

অম্মযায়ী *a.* pursuant to, in consequence of, in accordance with.

অম্মসারে *ad.* according to.

অনেক *a.* some, many.

অন্তঃকরণ *s.* the heart, mind; the inner man.

অন্তর *s.* the midst, the inside of a thing; interval, distance.

অন্তরে *ad.* inside, within.

অন্দর *s.* (Pers. **آندَر**) the interior or private apartments; the female apartments.

অন্ধ *a.* blind.

অন্ধকার *s.* darkness.

অন্ধার *s.* (popular form of above) darkness.

অন্য *a.* other, different.

অভ্যন্ত *a.* other, various, several.

অন্বেষণ *s.* enquiry, search.

অপমান *s.* disgrace, bad name.

অপরাধ *s.* offence, crime.

অপরিমিত *a.* immeasurable, unlimited.

অপরিষ্কৃত *a.* not kept clean, not purified.

অপেকা *s.* expectation; *ad.* in comparison, than, rather.

অবকাশ *s.* leisure, opportunity.

অবলোকন *s.* looking at, regarding.

অবশিষ্ট *a.* remaining, other, left over.

অবশ্য *a.* certain, necessary; *ad.* certainly, of course, undoubtedly.

অবস্থা *s.* state, condition.

অবাক *a.* speechless, mute, mute from wonder, astonished.

অভদ্র *a.* bad, unfavourable, improper.

অভিপ্রায় *s.* object, intention, design.

আও *pron.* (vulgar) this, for ইহাও.

আত *pron.* (vulgar) so much, for এত.

অর্থাৎ *ad.* i.e., that is to say.

অসৎ *a.* wicked, evil.

অস্ববিধ *a.* uneasy, inconvenient, unsuitable.

অস্ত্র *s.* weapon, missile, arms.

অহঙ্কার *s.* selfishness, egotism, pride.

আপীল *s.* (English word) appeal.  
 আবার *ad.* again.  
 আবেদন *s.* a representation, respectful statement of facts.  
 আমলে *s.* (Ar. **أَمَل** business) effect, (with **আস্**) to take effect, to be effected.  
 আমীন *s.* (Ar. **أَمِين**) a person appointed to measure land, an *Amin*.  
 আমোদিত *a.* gratified, pleased.  
 আম্মা *s.* (more correctly **অম্মা**, Ar. **عَمَل** plural of **عامل** a doer, manager) a collective term for all the clerks in an office, or for the profession of clerks in general; clerks, writers, petty officials. Their official designation in India is 'ministerial officers.'  
 আহ, আহঃ or আহ্‌স্ *s.* life.  
 আর *conj.* and.  
 আরাজী *s.* (Ar. **أَرْضَانِي** pl. of **أَرْض** land) lands, landed property.  
 আরাজীয়াৎ same as the above with the addition of a redundant plural termination *-yāt*, often added corruptly to Arabic words.  
 আহরে *interj.* Ho! Hullo! a contemptuous form of address.

আর্থ *a.* noble, honourable, (as a form of address) Noble Sir!  
 আর্ন্তপুত্র *s.* son of a noble, a respectful term used by a wife when speaking to or of her husband (high literary style).  
 আলগা *a.* unconnected, separate.  
 আলিশা *s.* the cornice on the top of a house.  
 আলো *s.* a light, flame.  
 আশা *s.* hope.  
 আশীর্বাদ *s.* a benediction, a blessing at parting.  
 আশ্চর্য *a.* wonderful, astonishing.  
 আসক্ত *a.* attached to, addicted to, fond of.  
 আসবার *s.* (Ar. **أَسْبَاب** pl. of **سَبَب** a cause; compare Latin *causa* and Italian *cosa*, 'a thing') goods and chattels, furniture, stores, luggage, materials.  
 আসামী *s.* (Ar. **اِسْمِي** corrupt formation from **اِسْم** a name) named, the person named in legal proceedings, a defendant, accused, criminal.  
 আহা *interj.* alas!  
 আহার *s.* food.

ই

ইংরাজী *a.* English.

আ

- আইন *s.* (Pers. **آئین**) a law, rule.  
 আকড়া *s.* (more correctly **আখড়া**) a wrestling match, an assembly for singing, wrestling, fencing, dancing, etc.  
 আকার *s.* form, figure, appearance.  
 আছে *v.* is (the defective subst. verb).  
 আজ *ad.* to-day.  
 রাজা *s.* (corruption of **রাজা**) king. **রাজহুত** (corruption of **রাজহুত**) king's messenger, herald.  
 আজ্ঞা *s.* command, order; *ad.* yes (to a superior).  
 আকল *s.* a bag or wallet carried by religious mendicants (also written **আচল**).  
 আঞ্জাম *s.* (Pers. **انجام**) end, termination, the completion of an affair.  
 আড়ে *ad.* cross-wise, across.  
 আতর *s.* (Ar. **عطر**) attar of roses.  
 আত্মীয় *a.* belonging to oneself, one's own.  
 আদর *s.* respect, esteem, veneration.  
 আদায় *s.* (Ar. **اداء**, corruptly also **ادای**) payment, the act of paying.

- আদালত *s.* (Ar. **عدالت**) lit. justice; a court of justice.  
 আদি *a.* initial; *s.* the first in a series. Principally used to express 'et caetera,' &c.  
 আদেশ *s.* a command, an instruction, injunction (less forcible than **আজ্ঞা**).  
 আদৌ *ad.* (the locative case of **আদি** lit. 'in the beginning') generally used with a negative to imply 'not at all,' 'never under any circumstances,' 'void *ab initio*.'  
 আনন্দ *s.* joy.  
 আনা *s.* an **ānā**, the sixteenth part of a rupee.  
 আন্দাজ *s.* (Pers. **انداز** lit. 'throwing') a guess, conjecture; an approximate estimate. Often used adverbially for 'about,' 'more or less.'  
 আন্দোলিত *a.* swung, shaken.  
 আপত্তি *s.* objection, remonstrance, legal obstacle.  
 আপত্তিকারী *s.* objector.  
 আপন *a.* own (also **আপনা**).  
 আপনি *pron.* self.  
 আপসে *pron.* (corruptly written **আপোষে**) among (our-, your-, them-) selves, mutually.



ইচ্ছা *s.* will, wish.

ইতি *ad.* thus, (in comp.) the present time.

ইতিপূর্বে *ad.* before this, heretofore, formerly.

ইতিমধ্যে *ad.* meanwhile, in the meantime, during this.

ইন্দুর *s.* a rat.

ইন্স্পেক্টর *s.* (the English word) Inspector.

### ই

ইদ *s.* (Ar. عيد) a festival. The name of two Musulman festivals: 1. the *idul fiṭr* or 'festival of breaking the fast,' held at the close of the fast of Ramzān; 2. the *idu'lazḥa* or 'festival of the victims,' held on the tenth of the month Zu'l Hijja in commemoration of Abraham's sacrifice of Ishmael (*not* Isaac) as the Musulmans say.

ইষৎ *ad.* slightly, a little, some.

### উ

উক্ত *a.* said, mentioned, the aforesaid.

উচিত *a.* proper, fit, suitable, convenient.

উচ্চ *a.* high, lofty.

উষ্ণ *s.* (Ar. وضو) the ablutions performed by Musulmans before prayers.

উঠ *v.* to rise, get up.

উঠান *s.* a raised platform, paved courtyard, enclosure.

উড় *v. act.* to fly.

উড়া *v. caus.* to cause to fly, to throw up into the air, to get rid of.

উত্তর *s.* subsequent, posterior, succeeding; north.

উত্তরাধিকারী *s.* heir, successor.

উত্তাপ *s.* heat, ardour, distress.

উদর *s.* belly.

উদ্যোগী *a.* active, industrious, strenuous in exertion.

উন্নত *a.* increased, exalted, prosperous.

উন্মত্ত *a.* intoxicated, mad; raving.

উন্মাদ *s.* intoxication.

উপযুক্ত *a.* fitted, suited for.

উপরি *prep.* above, upon, over.

উপস্থিত *a.* standing by, present, in attendance.

উপায় *s.* an expedient, remedy, means of accomplishing.

উভয় *pron.* both.

উল্লিখিত *a.* written out, described, rec'd (a document).

এ

এক *num.* one.একাকী *a.* alone, solitary.একান্ত *a.* sole, entire, absolute;  
*ad.* solely, entirely.একলাই *a.* having a single border  
(a shirt).এখন *ad.* now.এজ *ad.* (corruption of আজ)  
to-day.এজহার *s.* (Ar. *إظهار*) making clear  
a deposition, statement, evi-  
dence of a witness in a case.  
(Sometimes corruptly written  
এজাহার.)এত *pron.* so much.এতক *ad.* (corrupt or vulgar ex-  
pression) up to the present  
time, till now.এতলা *s.* (Ar. *إطلاع*) information,  
cognizance, news.এবং *conj.* and, also.এমন *a.* thus, in this manner, of  
this kind.এমনে *ad.* *id.*

ও

ও *conj.* and, also.ওড়া *pron.* (corrupted for ওটা)  
that.ওয়ারদা *s.* (Ar. *عُهد*) post, appoint-  
ment, office.

ক

ক *pron.* (properly কঃ) who? which?কই *ad.* (also written কৈ) where?কখন *ad.* when? at any time. কখন-  
নও or কখনো sometimes, (with  
a negative) never. কখন . . .  
কখন at one time . . . at  
another.কচুরী *s.* a kind of sweet cake.কচকচি *s.* murmuring, grumbling.কণ্ঠরোধ *s.* stopping of the throat,  
a choking sensation (from  
grief).কত *pron.* how much? how many?কথা *s.* story, speech, statement  
of any matter.কথিত *a.* told, said, expressed.কন্যা *s.* a virgin, maiden, bride.কপাল *s.* the forehead; destiny,  
fate. (The idea is that a man's  
destiny is written invisibly on  
his forehead at birth.)কবি *s.* a poet. কবিগোষালা a  
singer.কমণ্ডলু *s.* a kind of waterpot used  
by fakirs.কমল *s.* a lotus.কয়েদ *s.* (Ar. *قيد*) bond, fetter) im-  
prisonment. কয়েদ করিতে to  
put in prison.

कर v. to do, make.

कर s. the hand; a tax.

कर्ज s. (Ar. قرض loan) debt, indebtedness.

कर्ता s. a doer, agent; master, governor.

कर्म s. deed, action.

कलकल s. a babbling, brawling, chattering noise.

कलह s. quarrel, strife, dispute.

कल ad. to-morrow; yesterday.

कष्ट s. trouble, pain, distress.

कसे ad. with effort, ardently, earnestly.

कश्चिन् काले (two Sanskrit words)  
at what time? at any time,  
(with negative) never.

कांसा s. bell-metal, a mixture of zinc and copper.

काँचा a. unripe, uncooked; imperfect, defective.

कांदाकाँठा s. weeping, lamentation.

कर s. a crow.

काका s. a father's younger brother, paternal uncle.

काकी s. father's younger brother's wife.

कागज s. (Pers. کاغذ) paper.

काहारी s. a public office, court of justice, (vulgo) cutcherry.

काही s. string.

काहे prep. near, by the side of, close to; in the possession of.

काज s. work, business, affair.

काजे ad. because of, therefore, on that account.

काट् v. act. to cut (used in all the senses of the English word).

काठा v. caus. to cause to cut;  
s. a measure of land, also of capacity, a bushel or peck.

काँठ s. a small stick.

काठ s. wood.

काण s. the ear.

का० s. full value, full measure, sufficiency.

कातर a. distressed, troubled.

कापड़ s. cloth, esp. cotton cloth; clothes in general.

कामना s. wish, desire.

कामिनी s. a young woman.

कारण s. cause.

कार्ज s. business, duty, work.

कालि ad. to-morrow, yesterday.

काश्मीरी a. belonging to Cashmere (Kāshmir), Cashmere cloth or shawl.

कि }  
किर } what?

কিছু *pron.* anything, something.

কিছু মাত্র (with negative)

nothing at all, not the least.

কিন্ *v. act.* to buy.

কিন্তু *conj.* but.

কিন্ধা *conj.* or.

কিয়ৎ *pron.* some, a few, little.

কুটুম্ব *s.* family, relationship; a relation.

কুটুম্বিনী *s.* a female relation.

কুঠরী, কুঠারী *s.* a room.

কুঠার *s.* an axe, hatchet.

কুড়া *s.* a bigha of land.

কুতর্ক *s.* mistake, error of judgment.

কুদ্রুৎ *s.* (Ar. قُدْرَت) power, force, ability.

কুনির্মিত *s.* badly built.

কুসংসর্গ *s.* bad society, bad company.

কৃতাজ্ঞানী *a.* with hands joined (in prayer). কৃতাজ্ঞানী পূর্বক *ad.* most humbly and respectfully.

কৃপণ *s.* a miser.

কেতা *s.* (Ar. قِطْعَة a piece) a piece, a word put before letters or papers.

কেন *ad.* why? কেন না because.

কেবল *ad.* only.

কেমন *ad.* how?

কেনি *s.* sport, play.

কেশ *s.* hair.

কোট *s.* (the English word) a coat.

কোঠা *s.* a room, house.

কোণ *s.* a corner.

কোথা *ad.* where?

কোন *pron.* any one. কোন্ who?

কোমল *a.* tender, soft, delicate.

ক্রম *s.* a step. ক্রমে *ad.* by degrees, gradually.

ক্রমাঙ্কিত *a.* consecutive, following one another.

ক্রয় *s.* purchase, buying.

ক্ষণ *s.* a minute, an instant of time.

ক্ষণেক *ad.* for an instant, for a single moment (only).

কুদ্রুৎ *a.* small, little.

খ

খণ্ড *s.* a piece, part, division of land or other things.

খরীদ *s.* (Pers. خرید) purchase.

খরীদার *s.* (Pers. خریدار) purchaser.

খর্চ, খরচ *s.* expenditure, cost.

খানাসী *s.* a soldier, sailor, (vulgo) an outdoor servant, tent pitcher, etc.

খলিফা *s.* (Ar. خَلِيفَة successor of the prophet 'Caliph') a term

- commonly applied to tailors in India.
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- খাস্তা *s.* a kind of sweetmeat.
- খিনি *s.* a packet, a small triangular package of betel-nut and spices wrapped in a pān-leaf, used for chewing.
- খুড়া *s.* father's younger brother.
- খুল *v.* to open.
- খুব *a.* (Pers. خوب) beautiful, excellent; (vulgo) much, very.
- খেমটা *s.* a class of dancing-girls from the north-western provinces.
- খোলা *a.* open, (a hut) having walks on three sides only.
- গ
- গজা *v.* to sprout, shoot up.
- গণ্ডা *s.* an aggregate of four; in the old sikkā coinage twenty gaṇḍās made one anna.
- গণ্ডু *s.* a handful of water, (met.) a bare livelihood.
- গণ্ড *a.* that may be counted, calculable, appreciable.
- গত *a.* past, gone. গত কালি yesterday.
- গতি *s.* state, condition; progress, course of events.
- গমন *s.* going, walking.
- গরিব *a.* (Ar. غریب) poor, humble; (also, and better, written গরীব.)
- গল *v.* to dissolve, melt; to escape; to overflow with pride, joy, etc.
- গলা *s.* the neck.
- গল্প *s.* talk, gossip, babble, chattering.
- গাঁজা *s.* the dried flowers and leaves of hemp smoked as a narcotic and intoxicant; gānjā.
- গাঁত *s.* a neighbour, acquaintance.
- গাছ *s.* a tree.

অহ্নক্ষণ *ad.* at every moment, continually, incessantly.

অহঙ্ক *a.* low, not lofty; humble, mean.

অহমতি *s.* permission, sanction.

অহ্যায়ী *a.* pursuant to, in consequence of, in accordance with.

অহসারে *ad.* according to.

অনেক *a.* some, many.

অন্তঃকরণ *s.* the heart, mind; the inner man.

অন্তর *s.* the midst, the inside of a thing; interval, distance.

অন্তরে *ad.* inside, within.

অন্দর *s.* (Pers. **اندر**) the interior or private apartments; the female apartments.

অন্ধ *a.* blind.

অন্ধকার *s.* darkness.

অন্ধার *s.* (popular form of above) darkness.

অন্য *a.* other, different.

অন্যান্য *a.* other, various, several.

অন্বেষণ *s.* enquiry, search.

অপমান *s.* disgrace, bad name.

অপরাধ *s.* offence, crime.

অপরিমিত *a.* immeasurable, unlimited.

অপরিষ্কৃত *a.* not kept clean, not purified.

অপেক্ষা *s.* expectation; *ad.* in comparison, than, rather.

অবকাশ *s.* leisure, opportunity.

অবলোকন *s.* looking at, regarding.

অবশিষ্ট *a.* remaining, other, left over.

অবশ্য *a.* certain, necessary; *ad.* certainly, of course, undoubtedly.

অবস্থা *s.* state, condition.

অবাক *a.* speechless, mute, mute from wonder, astonished.

অভদ্র *a.* bad, unfavourable, improper.

অভিপ্রায় *s.* object, intention, design.

আও *pron.* (vulgar) this, for ইহাও.

আওত *pron.* (vulgar) so much, for এত.

অর্থাৎ *ad.* i. e., that is to say.

অসৎ *a.* wicked, evil.

অসুবিধা *a.* uneasy, inconvenient, unsuitable.

অস্ত্র *s.* weapon, missile, arms.

অহঙ্কার *s.* selfishness, egotism, pride.

আপীল *s.* (English word) appeal.

আবার *ad.* again.

আবেদন *s.* a representation, respectful statement of facts.

আমলে *s.* (Ar. **أَمَل** business) effect, (with **আস্**) to take effect, to be effected.

আমীন *s.* (Ar. **أَمِين**) a person appointed to measure land, an *Amin*.

আমোদিত *a.* gratified, pleased.

আম্মা *s.* (more correctly **অম্মা**, Ar. **عَمَل** plural of **عَامِل** a doer, manager) a collective term for all the clerks in an office, or for the profession of clerks in general; clerks, writers, petty officials. Their official designation in India is 'ministerial officers.'

আই, আইঃ or আইস্ *s.* life.

আর *conj.* and.

আরাবী *s.* (Ar. **أَرْضَانِي** pl. of **أَرْض** land) lands, landed property.

আরাবীয়া same as the above with the addition of a redundant plural termination *-yāt*, often added corruptly to Arabic words.

আরে *interj.* Ho! Hullo! a contemptuous form of address.

আর্থ *a.* noble, honourable, (as a form of address) Noble Sir!

আর্থপুত্র *s.* son of a noble, a respectful term used by a wife when speaking to or of her husband (high literary style).

আনগা *a.* unconnected, separate.

আলিশা *s.* the cornice on the top of a house.

আলো *s.* a light, flame.

আশা *s.* hope.

আশীর্বাদ *s.* a benediction, a blessing at parting.

আশ্চর্য *a.* wonderful, astonishing.

আসক্ত *a.* attached to, addicted to, fond of.

আসবাব *s.* (Ar. **أَسْبَاب** pl. of **سَبَب** a cause; compare Latin *causa* and Italian *cosa*, 'a thing') goods and chattels, furniture, stores, luggage, materials.

আসামী *s.* (Ar. **إِسْمِي** corrupt formation from **إِسْم** a name) named, the person named in legal proceedings, a defendant, accused, criminal.

আহা *interj.* alas!

আহার *s.* food.

ই

ইংরাবী *a.* English.

আ

- আইন *s.* (Pers. **آئین**) a law, rule.  
 আকড়া *s.* (more correctly **আখড়া**) a wrestling match, an assembly for singing, wrestling, fencing, dancing, etc.  
 আকার *s.* form, figure, appearance.  
 আছে *v.* is (the defective subst. verb).  
 আজ *ad.* to-day.  
 আজা *s.* (corruption of **রাজা**) king. **আজহত** (corruption of **রাজহত**) king's messenger, herald.  
 আজ্ঞা *s.* command, order; *ad.* yes (to a superior).  
 আঞ্চলা *s.* a bag or wallet carried by religious mendicants (also written **আঁচলা**).  
 আঞ্জাম *s.* (Pers. **انجام**) end, termination, the completion of an affair.  
 আড়ে *ad.* cross-wise, across.  
 আতর *s.* (Ar. **عطر**) attar of roses.  
 আত্মীয় *a.* belonging to oneself, one's own.  
 আদর *s.* respect, esteem, veneration.  
 আদায় *s.* (Ar. **اداء**, corruptly also **ادای**) payment, the act of paying.

- আদালত *s.* (Ar. **عدالت**) lit. justice; a court of justice.  
 আদি *a.* initial; *s.* the first in a series. Principally used to express 'et caetera,' &c.  
 আদেশ *s.* a command, an instruction, injunction (less forcible than **আজ্ঞা**).  
 আদৌ *ad.* (the locative case of **আদি** lit. 'in the beginning') generally used with a negative to imply 'not at all,' 'never under any circumstances,' 'void *ab initio*.'  
 আনন্দ *s.* joy.  
 আনা *s.* an **ānā**, the sixteenth part of a rupee.  
 আন্দাজ *s.* (Pers. **انداز** lit. 'throwing') a guess, conjecture; an approximate estimate. Often used adverbially for 'about,' 'more or less.'  
 আন্দোলিত *a.* swung, shaken.  
 আপত্তি *s.* objection, remonstrance, legal obstacle.  
 আপত্তিকারী *s.* objector.  
 আপন *a.* own (also **আপনা**).  
 আপনি *pron.* self.  
 আপসে *pron.* (corruptly written **আপোষে**) among (our-, your-, them-) selves, mutually.



ইচ্ছা *s.* will, wish.

ইতি *ad.* thus, (in comp.) the present time.

ইতিপূর্বে *ad.* before this, heretofore, formerly.

ইতিমধ্যে *ad.* meanwhile, in the meantime, during this.

ইন্দুর *s.* a rat.

ইন্স্পেক্টর *s.* (the English word) Inspector.

## ই

ঈদ *s.* (Ar. عيد) a festival. The name of two Musulman festivals: 1. the *idu'l fir* or 'festival of breaking the fast,' held at the close of the fast of Ramzān; 2. the *idu'laẓẓa* or 'festival of the victims,' held on the tenth of the month Zu'l Hijja in commemoration of Abraham's sacrifice of Ishmael (*not* Isaac) as the Musulmans say.

ঈষৎ *ad.* slightly, a little, some.

## উ

উক্ত *a.* said, mentioned, the aforesaid.

উচিত *a.* proper, fit, suitable, convenient.

উচ্চ *a.* high, lofty.

উকু *s.* (Ar. وضوء) the ablutions performed by Musulmans before prayers.

উঠ *v.* to rise, get up.

উঠান *s.* a raised platform, paved courtyard, enclosure.

উড় *v. act.* to fly.

উড়া *v. caus.* to cause to fly, to throw up into the air, to get rid of.

উত্তর *s.* subsequent, posterior, succeeding; north.

উত্তরাধিকারী *s.* heir, successor.

উত্তাপ *s.* heat, ardour, distress.

উদর *s.* belly.

উদ্যোগী *a.* active, industrious, strenuous in exertion.

উন্নত *a.* increased, exalted, prosperous.

উন্মত্ত *a.* intoxicated, mad; raving.

উন্মাদ *s.* intoxication.

উপযুক্ত *a.* fitted, suited for.

উপরি *prep.* above, upon, over.

উপস্থিত *a.* standing by, present, in attendance.

উপায় *s.* an expedient, remedy, means of accomplishing.

উভয় *pron.* both.

উল্লিখিত *a.* written out, described, recited (in a document).

এ

এক *num.* one.একাকী *a.* alone, solitary.একান্ত *a.* sole, entire, absolute;  
*ad.* solely, entirely.একদাহি *a.* having a single border  
(a shirt).এখন *ad.* now.এজ *ad.* (corruption of আজ)  
to-day.এজহার *s.* (Ar. *إظهار*) making clear  
a deposition, statement, evi-  
dence of a witness in a case.  
(Sometimes corruptly written  
এজাহার.)এত *pron.* so much.এতক *ad.* (corrupt or vulgar ex-  
pression) up to the present  
time, till now.এভেলা *s.* (Ar. *إطلاع*) information,  
cognizance, news.এবং *conj.* and, also.এমন *a.* thus, in this manner, of  
this kind.এমনে *ad. id.*

ও

ও *conj.* and, also.ওড়া *pron.* (corrupted for ওটা)  
that.ওয়ারদা *s.* (Ar. *عہدہ*) post, appoint-  
ment, office.

ক

ক *pron.* (properly কই) who? which?কই *ad.* (also written কৈ) where?কখন *ad.* when? at any time. কখন-  
নও or কখনো sometimes, (with  
a negative) never. কখন . . .  
কখন at one time . . . at  
another.কহুরী *s.* a kind of sweet cake.কচকচি *s.* murmuring, grumbling.কণ্ঠরোধ *s.* stopping of the throat,  
a choking sensation (from  
grief).কত *pron.* how much? how many?কথা *s.* story, speech, statement  
of any matter.কথিত *a.* told, said, expressed.কছা *s.* a virgin, maiden, bride.কপাল *s.* the forehead; destiny,  
fate. (The idea is that a man's  
destiny is written invisibly on  
his forehead at birth.)কবি *s.* a poet. কবিওয়াল a  
singer.কমণ্ডলু *s.* a kind of waterpot used  
by fakirs.কমন *s.* a lotus.কয়েদ *s.* (Ar. *قيد*) bond, fetter) im-  
prisonment. কয়েদ করিতে to  
put in prison.

কর *v.* to do, make.

কর *s.* the hand; a tax.

করজ *s.* (Ar. قرض loan) debt, indebtedness.

কর্তা *s.* a doer, agent; master, governor.

কর্ম *s.* deed, action.

কলকল *s.* a babbling, brawling, chattering noise.

কলহ *s.* quarrel, strife, dispute.

কল *ad.* to-morrow; yesterday.

কষ্ট *s.* trouble, pain, distress.

কসে *ad.* with effort, ardently, earnestly.

কস্মিন্ কালে (two Sanskrit words)  
at what time? at any time,  
(with negative) never.

কাংসা *s.* bell-metal, a mixture of zinc and copper.

কাঁচা *a.* unripe, uncooked; imperfect, defective.

কাঁদাকাঁচি *s.* weeping, lamentation.

কাক *s.* a crow.

কাকা *s.* a father's younger brother, paternal uncle.

কাকী *s.* father's younger brother's wife.

কাগজ *s.* (Pers. کاغذ) paper.

কাছারী *s.* a public office, court of justice, (vulgo) cutcherry.

কাছী *s.* string.

কাছে *prep.* near, by the side of, close to; in the possession of.

কাজ *s.* work, business, affair.

কাজে *ad.* because of, therefore, on that account.

কাট *v. act.* to cut (used in all the senses of the English word).

কাটা *v. caus.* to cause to cut;  
*s.* a measure of land, also of capacity, a bushel or peck.

কাটি *s.* a small stick.

কাঠ *s.* wood.

কাণ *s.* the ear.

কাৎ *s.* full value, full measure, sufficiency.

কাডর *a.* distressed, troubled.

কাপড় *s.* cloth, esp. cotton cloth; clothes in general.

কামনা *s.* wish, desire.

কামিনী *s.* a young woman.

কারণ *s.* cause.

কার্য *s.* business, duty, work.

কালি *ad.* to-morrow, yesterday.

কাশ্মীরী *a.* belonging to Cashmere (Kāshmir), Cashmere cloth or shawl.

কি } what?  
কি১ }

কিছু *pron.* anything, something.

কিছু মাত্র (with negative)

nothing at all, not the least.

কিন্ *v. act.* to buy.

কিন্তু *conj.* but.

কিন্হা *conj.* or.

কিয়ৎ *pron.* some, a few, little.

কুটুম্ব *s.* family, relationship; a relation.

কুটুম্বিনী *s.* a female relation.

কুঠরী, কুঠারী *s.* a room.

কুঠার *s.* an axe, hatchet.

কুড়া *s.* a bigha of land.

কুতর্ক *s.* mistake, error of judgment.

কুদরৎ *s.* (Ar. قُدرت) power, force, ability.

কুনির্মিত *s.* badly built.

কুসংসর্গ *s.* bad society, bad company.

কৃতাজ্ঞানী *a.* with hands joined (in prayer). কৃতাজ্ঞানী পূর্বক *ad.* most humbly and respectfully.

কৃপণ *s.* a miser.

কেতা *s.* (Ar. قطع) a piece) a piece, a word put before letters or papers.

কেন *ad.* why? কেন না because.

কেবল *ad.* only.

কেমন *ad.* how?

কেন্দ্র *s.* sport, play.

কেশ *s.* hair.

কোট *s.* (the English word) a coat.

কোঠা *s.* a room, house.

কোণ *s.* a corner.

কোথায় *ad.* where?

কোন *pron.* any one. কোন্ who?

কোমল *a.* tender, soft, delicate.

ক্রম *s.* a step. ক্রমে *ad.* by degrees, gradually.

ক্রমাশ্রিত *a.* consecutive, following one another.

ক্রয় *s.* purchase, buying.

ক্ষণ *s.* a minute, an instant of time.

ক্ষণেক *ad.* for an instant, for a single moment (only).

কুদ্র *a.* small, little.

খ

খণ্ড *s.* a piece, part, division of land or other things.

খরীদ *s.* (Pers. خرید) purchase.

খরীদার *s.* (Pers. خریدار) purchaser.

খরচ, খরচ *s.* expenditure, cost.

খলাসী *s.* a soldier, sailor, (vulgo) an outdoor servant, tent pitcher, etc.

খলিফা *s.* (Ar. خليفة) successor of the prophet 'Caliph' a term

- commonly applied to tailors in India.
- খা *v.* to eat.
- খাওয়া *v. caus.* to cause to eat, to feed.
- খাজনা *s.* (corrupted from Ar. *خزانة* treasure) rent of land, revenue of estates.
- খানাখা *ad.* (Pers. *خواه نخواه* willing or not willing) unexpectedly, without rhyme or reason, capriciously.
- খালী *a.* (Ar. *خالي*) empty, vacant.
- খাস *a.* (Ar. *خاص*) excellent, peculiar, private; (in Indian revenue language) estates held direct by Government.
- খাসা গোলা *s.* a kind of sweetmeat.
- খাস্তা *s.* a kind of sweetmeat.
- খিনি *s.* a packet, a small triangular package of betel-nut and spices wrapped in a pān-leaf, used for chewing.
- খুড়া *s.* father's younger brother.
- খুল *v.* to open.
- খুব *a.* (Pers. *خوب*) beautiful, excellent; (vulgo) much, very.
- খেম্‌চী *s.* a class of dancing-girls from the north-western provinces.
- খোলা *a.* open, (a hut) having walls on three sides only.
- গ
- গজা *v.* to sprout, shoot up.
- গণ্ডা *s.* an aggregate of four; in the old sikkā coinage twenty *gaṇḍās* made one anna.
- গণ্ডু *s.* a handful of water, (met.) a bare livelihood.
- গণ্ড *a.* that may be counted, calculable, appreciable.
- গত *a.* past, gone. গত হানি yesterday.
- গতিহ *s.* state, condition; progress, course of events.
- গমন *s.* going, walking.
- গরিব *a.* (Ar. *غريب*) poor, humble; (also, and better, written গরীব.)
- গল *v.* to dissolve, melt; to escape; to overflow with pride, joy, etc.
- গলা *s.* the neck.
- গল্প *s.* talk, gossip, babble, chattering.
- গাঁজা *s.* the dried flowers and leaves of hemp smoked as a narcotic and intoxicant; *gānjā*.
- গাঁত *s.* a neighbour, acquaintance.
- গাছ *s.* a tree.

গাজ *s.* (the English word) gauze.

গান *s.* singing, song.

গায় *s.* the body, and গায়ে *ad.* on the body, wrapped round one, (said of garments) গায় দিতে to put on, wear.

গজর *s.* (Pers. گزر crossing) the crossing over a river.

গজরান *s.* (Pers. گزران) passing, spending (time); living, subsisting.

গড়ুক *s.* tobacco mixed with molasses, for smoking.

গুন *s.* buzzing, humming.

গুলি *s.* a pill (of opium or other drug).

গৃহ *s.* a house.

গলাস *s.* (the English word) a glass, a brass or metal cup made in the shape of a tumbler.

গো *s.* a cow; a method of addressing relations in the colloquial style.

গোট *s.* rolling up, gathering up.

গোমস্তা *s.* (Pers. گماشتہ part. pass. commissioned, entrusted) an agent, steward, manager.

গোলাবী *s.* mixed with, or scented with, rosewater.

গোলা *s.* a ball, round mass.

গ্রস্ত *a.* seized, swallowed.

গ্রহণ *s.* taking, seizing; an eclipse.

গ্রাম *s.* a village.

## ঘ

ঘট *v.* to occur, happen.

ঘটনা *s.* an occurrence, event, incident.

ঘটা *v. caus.* to cause to occur; *s.* a crowd, concourse of people.

ঘর *s.* a house; a native place or ancestral home as distinguished from a temporary residence.

ঘাট *s.* a landing-place, steps leading down to a river; place where a river is crossed, a ferry.

ঘাস *s.* grass.

ঘুচা *v.* to open, dispel (doubt), remove.

ঘুম *v.* to sleep.

ঘুম *s.* sleep.

ঘৃণা *s.* hatred, disgust, dislike.

## চ

চক্ *s.* a square, courtyard, market-place.

চক্ষু *s.* the eye.

চতুর্দশ *a.* fourteen, the fourteenth.

চতুর্দিকে *ad.* on all sides.

চতুষ্পার্শ্বে *ad.* on all sides.

চত্বর *s.* a courtyard.

চপ্ৰাস *s.* a brass badge worn by certain classes of public servants, such as policemen, village watchmen, office messengers, etc.

চর *s.* a sandbank in a river.

চরস *s.* an intoxicating drug made from hemp.

চরিত্র *s.* mental disposition, character, conduct.

চল্ *v.* to go, move, pass.

চা *v.* to wish, ask for; to look at. (Also চাহ্.)

চাঁপা *s.* the flower of the champā tree, a silver jewel made in the shape of a champā flower.

চাকরী *s.* service, employment.

চাবী *s.* a key.

চারি *a.* four.

চালি *s.* rice.

চাষা *s.* a ploughman, cultivator, peasant.

চিক *s.* an ornament of gold or silver worn round the neck.

চিন্ *v.* to recognise, identify.

চির *s.* long (of time). চিরস্থখী happy for ever.

চীৎকার *s.* noise, disturbance.

হড়া *s.* topknot, lock of hair.

হুরি *s.* theft.

হুল *s.* a lock of hair, the hair of the head.

চৈচা *v.* to bawl, scream, rave.

চোক *s.* (vulgar) eye.

চোর *s.* thief.

চৌকীদার *s.* a village watchman.

## ছ

ছড়ি *s.* a walking-stick.

ছাঞ্জন *s.* (Ar. سائل asker) a petitioner.

ছাড় *v.* to leave, abandon; to let go, release.

ছাতী *s.* bosom, breast.

ছার *s.* ashes; anything vile, contemptible, unimportant.

ছিট *s.* chintz.

ছিটকা *v.* to splash, sputter, boil over.

ছেঁড় *v. act.* to tear; *v. neut.* to be torn.

ছেলা *s.* a boy, child.

ছোট *a.* small, little, younger (of brothers).

ছোটা *v.* to set free, let loose.

## জ

জগদীশ্বর *s.* God, the Lord of the world.

জটী *s.* matted hair, (of a lion) mane.

জন *s.* a man, person.

জন্ম (also written জনম) *s.* birth.

জন্মান্তর *s.* another birth, a previous state of existence.

জন্ম, জন্মে *ad.* on account of, because of, for.

জবানবন্দী *s.* (Pers. زبان بندى) a written deposition, or evidence.

জমী *s.* (Pers. زمین) land.

জমীদার *s.* (Pers. میندار) a landholder, (in revenue language) the person who has engaged with Government for the payment of the revenue of an estate, a Zemindar.

জরী *s.* gold thread, gold embroidery.

জরীপ *s.* (corrupted from Ar. جریب) the measuring of land.

জন *s.* water.

জনকর *s.* a property consisting of the right to catch fish in certain rivers or waters.

জাঁক *s.* a crowd, esp. a noisy crowd.

জান্ *v.* to know.

জায়গা *s.* (corrupted from Pers. جگه) a place.

জারী *s.* (Ar. جاری flowing) current, in force. জারী করিতে to issue (an order).

জাল *s.* a net; (Ar. جعل making) forgery.

জিজ্ঞাসা *s.* a question, asking, enquiry.

জিত্ *v.* to conquer, win (a case).

জিহ্বা *s.* the tongue.

জীব *s.* life.

জুতা *s.* a shoe.

জেলা *s.* (Ar. ضلع) a district.

জোটপাট *s.* machination, falsely got-up case or plot.

জ্ঞানী *s.* wise, intelligent, knowing.

জ্বালা *v.* to light, set fire to, kindle.

## ঝ

ঝরঝরী *s.* quarrelling, wrangling.

ঝাঁকড়া *s.* thick curling hair.

## ট

টাকা *s.* a rupee.

টালি *s.* (prob. the English word) a tile.



## ঠ

ঠাকুর *s.* a god; a respectful method of address to Brahmans etc.

ঠাকুরবাড়ী *s.* a temple.

ঠিক *a.* exact, correct, accurate, just.

## ড

ডর *s.* fear.

ডাক্ *v.* to call.

ডাক্ *s.* a shout, call; the post (for letters).

ডাকাডাকী *s.* shouting and calling.

ডাল *s.* the branch of a tree; a kind of grain—split pease.

ডিক্রী *s.* (the English word) decree; better written ডিক্রী.

ডিসমিস্ *s.* (the English word) dismiss.

## ড

তক্ *ad.* (Hind. तक) until.

তখন *ad.* then.

তথাপি *ad.* although, nevertheless.

তথায় *ad.* there.

তদন্ত *s.* an enquiry, investigation.

তদবধি *ad.* up to that, as far as that, up to that time.

তদ্বিষয় *ad.* in respect to that, concerning that.

তদ্ব্যন্তে *ad.* in the meantime, in the interim.

তদ্বুলে *ad.* by reason of that, caused by that.

তপ্ত *a.* heated.

তলব *s.* (Ar. طلب demand) pay, salary, wages; summoning, demanding.

তলাস *s.* (corruptly for তলাস, Ar. تلاش) search.

তা *pron.* for তাহা him, that.

তাজ *s.* (Pers. تاج crown) a high-crowned cap.

তাড়াতাড়ী *ad.* scufflingly, hastily.

তাপ *s.* heat, warmth, distress.

তাবীজ *s.* (Ar. تعویذ seeking protection) an amulet, charm.

তারীখ *s.* (Ar. تاريخ) date of the year, or month, principally of the latter, as বার তারীখ পৌষ the 12th of Paus.

তাল *s.* a lock, padlock; the storey of a house.

তিন *a.* three.

তিনি *pron.* he; she.

তিমার্ছ *s.* half (অর্ধ) of a til, which is a very small portion of time; i. e. half a second.

তীর *s.* the bank of a river.

হুত্ *a.* equal to, like, similar.

তৃণ *s.* grass. তৃণপুষ্প kept clear of grass. তৃণপুষ্পায় adorned with grass and flowers.

তেষ্ঠা *s.* (corrupted from তৃষ্ণা) thirst.

তোষাখানা *s.* (Pers. توشخانه) a storehouse.

তৈল *s.* oil.

তৈলাক্ত *s.* anointed with oil.

তোজীহ *s.* (Ar. توجیه or توضیح) the rent-roll of estates kept in the office of the Collector of a district.

ত্যাগ *s.* desertion, abandonment.

## থ

থাক্ *v.* to stop, stay.

থানা *s.* a police station.

থাম *s.* a pillar.

## দ

দক্ষিণ *a.* south; right hand.

দখল *s.* (Ar. دخل entering) possession.

দখলীকার *s.* in possession, possessing.

দড়ী *s.* rope.

দণ্ড *s.* punishment. দণ্ড বিধি আইন the Penal Code.

দফতর খানা *s.* (Pers. دفترخانه) an office room; a study; a counting-house. Also erroneously spelt দণ্ডর.

দয়া *s.* pity, mercy.

দরখাস্ত *s.* (Pers. درخواست) a petition, request, application.

দরদানান *s.* an inner hall (see দানান).

দরুন্ *ad.* (Pers. درون within) in, according to, included in.

দল *s.* a body of men, troop, company.

দশনাবলি *s.* a row of teeth.

দাঁত *s.* tooth.

দাখিল *a.* (Ar. داخل entering) filing or putting in information or papers in a case.

দাগ *s.* (Pers. داغ stain, mark) a survey mark, boundary mark.

দাঙ্গা *s.* uproar, affray.

দাদা *s.* elder brother.

দান *s.* gift.

দাবী *s.* (Ar. دعوى) a claim, suit.

দাম *s.* price, cost.

দায় *s.* difficulty, trouble.

দারোগা *s.* (Pers. from Turkish داروغه) an inspector of police, superintendent of a jail or other public office, a *dārogha*.

দানান *s.* a hall, generally open  
on one side to a courtyard.

দাস *s.* a slave, servant.

দাসী *s.* a female slave, maid-  
servant.

দিক *s.* trouble, annoyance; a  
point of the compass.

দিন *s.* day.

দিবস *s.* day.

দীর্ঘ *a.* long. দীর্ঘজীবী long-  
lived.

দুআনী *s.* a two-anna piece.

দুই *a.* two.

দুঃখ *s.* grief, sorrow, distress.

দুঃখী *a.* sorrowful, distressed.

দুধ *s.* milk.

দুর্বস্থা *s.* adversity, distress.

দুর্ভিসন্ধি *s.* wicked plotting,  
machination.

দুর্গোৎসব *s.* the annual festival  
of Durgā; the 'Durgā Pujā.'

দুর্বাক্য *s.* bad language, abuse.

দুৰ্ম্ম *s.* evil deed, crime.

দুষ্ট *a.* wicked.

দূর *a.* far, distant; *s.* distance.

দৃষ্ট *a.* seen.

দৃষ্টি *s.* sight, vision, view.

দে *v.* to give (inf. দেওন).

দেওয়া *s.* singing in tune.

দেখ *v.* to see.

দেড় *a.* one-and-a-half.

দেবতা *s.* a deity, god.

দেবমন্দির *s.* a temple.

দেয় *a.* that which must be given,  
due.

দেরী *s.* lateness, delay.

দেশ *s.* a country, native land.

দেহ *s.* the body.

দৈবাতীন *a.* subject to fate; *ad.*  
accidentally, as it happened.

দোষ *s.* a fault, offence, crime.

দোষী *a.* guilty.

দৌড়াদৌড়ী *s.* running to and fro.

দ্রব *ad.* melting, soft. দ্রব হঃ  
to melt.

দ্রব্য *s.* a thing, object.

দ্বয় *s.* a pair, couple, only used  
as the last member of a com-  
pound.

দ্বার *s.* a door.

দ্বাররক্ষক *s.* a doorkeeper, more  
commonly called দরবান *dar-*  
*wān*.

দ্বারা *prep.* by, by means of.

দ্বারী *s.* a doorkeeper.

ধ

ধন *s.* wealth. ধনব্যয় expendi-  
ture of money.

- ধনী *a.* a rich man.  
 ধর *v.* to seize, hold, carry.  
 ধর্ম *s.* justice, religion; duty.  
 ধর্মাবতার *s.* incarnation of justice,  
 a term used in addressing  
 officers of Government and  
 persons in power.  
 ধারা *s.* method, conduct, usage;  
 (in law) a section of an act or  
 order.  
 ধার্মিক *a.* religious, virtuous.  
 ধার্ত্ত *a.* which ought to be held,  
 considered; suitable. ধার্ত্ত কর  
 to impose (a tax, fine, etc.).  
 ধতি *s.* a cloth worn round the  
 waist, the sole clothing of the  
 poorer classes.  
 ধুমধাম *s.* noise, uproar; pomp,  
 display.  
 ধূম্রা *s.* (also written ধূয়া) smoke.  
 ধূর্ত *a.* cunning, deceitful; *s.* a  
 rogue, cheat.  
 ধূলি *s.* (also ধূলা) dust.  
 ধ্বংস *s.* destruction, ruin.

ন

- নগদ *s.* (Ar. نقد) prompt pay-  
 ment, ready money, cash.  
 নতুবা *conj.* or, if not, otherwise.  
 নথী *s.* the file of papers com-

posing the records of a case  
 or lawsuit; the record.

- নদী *s.* a river.  
 নব *a.* new.  
 নবনী *s.* butter.  
 নবনীত *s.* *id.*  
 নম্র *a.* humble, lowly.  
 নয় *v.* it is not.  
 না, নাই *ad.* no, not.  
 নাচ *s.* dance.  
 নাট্যমন্দির *s.* a theatre, dancing-  
 hall in a temple.  
 নানা *a.* various, divers.  
 নাবালক *s.* (corrupted from Ar.-  
 Pers. نابالغ) a minor, a young  
 person below the age of legal  
 majority.  
 নাম *s.* name.  
 নামঞ্জুর *a.* (Ar.-Pers. نامنظور) not  
 approved, not sanctioned,  
 rejected.  
 নামা *v. caus.* to bring down, pull  
 down, let down; to cause to  
 descend.  
 নালিশ *s.* (Pers. نالیش) complaint;  
 application.  
 নিঃসঙ্গ *s.* issuing, uttering.  
 নিকট *ad.* near.  
 নিধুতি *s.* a kind of sweetmeat.

নিজ *pron.* own.

নিন্দা *s.* blame, reproach.

নিবেদন *s.* a respectful representation or request.

নিমিত্ত *s.* cause, reason; *ad.* for the sake of, in order to.

নিম্ন *a.* low, depressed.

নিম্নলিখিত hereinafter mentioned.

নিযুক্ত *a.* appointed, constituted.

নির্জন *a.* solitary, private,

নির্দিষ্ট *a.* fixed upon, determined, appropriated.

নির্বিরোধ *a.* unopposed, peaceable.

নির্মল *a.* pure, undefiled.

নিশ্বাস *s.* breathing, breath.

নিশ্চয় *s.* decision.

নীচে *ad.* below, down.

নীল *s.* indigo.

নীলকর *s.* an indigo-planter.

নীলাম *s.* an auction sale.

নতুন *a.* (corruptly written (নোভন) new.

নোট *s.* (the English word) a note, bank-note.

ভায় *s.* justice; *ad.* resembling, after the fashion of.

প

পক্ষ *s.* a side, party. পক্ষে *ad.* on the side of, beside, in the possession of.

পঞ্চাইত *s.* (Hind. پنچایت) a committee of five persons, a village syndicate, sometimes corruptly written পঞ্চাৎ.

পটু *a.* clever, smart.

পড় *v.* 1. to fall, occur, happen; 2. to read, recite.

পণ্ডিত *s.* a learned man, sage.

পতি *s.* lord, husband. পতি-প্রাণা one whose husband is her life, a devoted wife.

পত্তনী *s.* a form of land tenure.

পত্তনীদার *s.* the holder of a *pattni* tenure.

পত্র *s.* a leaf, letter, document.

পথ *s.* a path, road.

পদ *s.* a foot, thing; rank; a sentence. This word is used as freely and vaguely as 'thing' in English, and its meaning depends a good deal on the context.

পবিত্র *a.* pure, clean.

পয়বস্তী *a.* erroneously written পয়বস্থি (Pers. پیوسته) joined to, accreted to.

পয়সা *s.* a copper coin, one-fourth of an anna.

পর *a.* other. পরনিন্দা *blaming* others.

পরম *a.* highest, chief, supreme.

পরলোক *s.* the other world. পরলোক যাইতে *to die*.

পরন্তু *ad.* the day before yesterday, or the day after to-morrow, according to the context.

পরাক্রান্ত *a.* powerful, influential.

পরামর্শ *s.* advice; consultation.

পরিচয় *s.* introduction of one person to another, acquaintance.

পরিচর্যা *s.* service, attendance.

পরিঅতু *a.* deserted.

পরিপাটি *s.* order, regularity.

পরিপূর্ণ *a.* filled, full.

পরিবর্তন *s.* exchange, requital; alteration.

পরিবার *s.* wife and children, family.

পরিশ্রম *s.* toil, labour, fatigue.

পরিহাস *s.* laughter, joking, mockery.

পরীক্ষা *s.* examination, testing.

পরে *ad.* after, afterwards.

পার্গণা *s.* a division of a district, a county.

পর্যাম *s.* (corrupted from প্রশাম) salutation, bowing.

পর্যন্ত *ad.* so far as, until, up to.

পশ্চাৎ *ad.* behind, after, subsequently.

পহর *s.* a watch, a period of three hours.

পহরা *s.* (Hind.  $\text{पहरा}$ ) watch and ward; sentry duty.

পা *v.* to find, get, obtain.

পাঁচালি *s.* a particular mode of singing.

পাকশালা *s.* cooking-room, kitchen.

পাকা *v.* to cook, ripen; *a.* cooked, ripe, perfect, good.

পাচিকা *s.* a female cook.

পাঠ *s.* reading, a lesson.

পাঠা *v.* to send.

পাণ *s.* *paṇ*, the leaf of a vine (Piper betel) eaten with the areca-nut and spices.

পাপ *s.* sin, guilt.

পায়রা *s.* a pigeon.

পার *v.* to be able.

পার্শ্ব *s.* a side.

পালা *v.* (more correctly পলা) to fly away, escape.

পাশ *s.* a side; *ad.* near.

পিতল *s.* brass.

- পিতা *s.* a father.  
 পিরাণ *s.* a shirt.  
 পিলা *s.* a child.  
 পিসী *s.* a father's sister, paternal aunt.  
 পিসীত *a.* descended from a paternal aunt, cousin.  
 পীড়া *s.* pain, trouble.  
 পীর *s.* (Pers. پير) a Musulman saint.  
 পুত্র *s.* a son.  
 পুনবার *ad.* again, repeatedly.  
 পুরাতন *a.* old.  
 পুরী *s.* a city; a crowded set of apartments; one of the divisions of a large mansion.  
 পুরুষ *s.* a man.  
 পুষ্প *s.* a flower.  
 পুষ্পবৃক্ষ *s.* a flowering tree.  
 পুষ্পপত্র *s.* a flowering sprout.  
 পূজা *s.* divine worship, religious ceremonies.  
 পূজারী *s.* a worshipper; a priest who conducts the service, part of which consists in offerings of cooked rice; hence, a cook.  
 পূর্ণ *v.* to fill.  
 পূর্ব *a.* former, preceding, prior; east.  
 পূর্বক *ad.* preceded by, accompanied by; according to.
- পূর্বস্থিত *a.* previous, placed first.  
 পূর্বে *ad.* formerly, before.  
 পৃথক *ad.* separate, apart from.  
 পেড়া *s.* edge, border.  
 পেশাকর *s.* (Pers. پیشه‌کار profession and doing) a prostitute.  
 পোড়া *a.* burnt. পোড়া কপাল (lit. burnt forehead) bad luck.  
 পোয়া *v.* to pass away, receive.  
 প্রকাশ *a.* clear, evident.  
 প্রকৃত *a.* real, true, genuine.  
 প্রজা *s.* people, subjects, generally used to express the cultivating class.  
 প্রতিপালন *s.* protection, maintaining and providing for any one.  
 প্রতিবাদী *s.* defendant, accused.  
 প্রতিবাসী *s.* neighbour. প্রতিবাসিনী female neighbour.  
 প্রথম *a.* first.  
 প্রথমতঃ *ad.* firstly, in the first place.  
 প্রধান *a.* chief, principal.  
 প্রফুল্ল *a.* expanded, blooming, gay.  
 প্ররূপিত *s.* effort, stimulus; inclination, tendency.

প্রবেশ *s.* entering, entrance; admission.

প্রভৃতি *ad. et cetera.*

প্রমাণ *s.* evidence, proof.

প্রয়োগ *s.* endeavour, exertion; authority.

প্রশংসা *s.* praise.

প্রশংসিত *a.* praised; (in polite language) mentioned.

প্রশস্ত *a.* wide, spacious.

প্রস্তাব *s.* proposal, mention.

প্রস্তার *s.* width, breadth.

প্রস্তুত *a.* ready.

প্রস্থান *s.* departure.

প্রাণ *s.* breath, life. প্রাণাধিক  
lord of life (husband). প্রাণ-  
ত্যাগ desertion of life (suicide).

প্রাতে *ad.* early, in the morning.

প্রায় *ad.* nearly, almost; just like; usually, generally.

প্রার্থনা *s.* prayer, entreaty.

প্রার্থিত *a.* prayed, entreated.

প্রিয়া *a.* dear (*fem.*); vocative  
*fem.* প্রিয়ে O dear one!

প্রেম *s.* love.

প্রেরণ *s.* sending.

### ক

কজর *s.* (Ar. كَجَر dawn) morning.

কটক *s.* gate, gateway.

কয়ত *s.* (Ar. فَاتِح opening) the opening chapter of the Koran; prayers in general; offerings at the shrines of saints.

কয়সল *s.* (Ar. فَيْسَل) a decision.

ফল *s.* fruit; benefit, advantage.

ফসল *s.* (Ar. فَصْل cutting) crop, harvest.

ফাকী (also pronounced ফাঁকী) *s.* deceit, trick, imposture.

ফাট্ *v.* to break, crack, burst.

ফিট্‌ফাট্ *a.* very smartly dressed.

ফিতা *s.* tape, ribbon.

ফির *ad.* again; *v.* to turn.

ফুঁ *s.* blowing, puffing. ফুঁ দিতে  
to puff.

### ব

বক্ *v.* to talk, chatter, babble.

বগলজ *s.* (corruption of the English word in the plural) a buckle, buckles.

বজ্র *s.* thunderbolt.

বঞ্চিত *a.* tricked, cheated out of, deprived of.

বট *s.* a banyan tree (*Ficus indica*).

বড় *a.* great, big, large.

বৎসর *s.* a year.

বদনা *s.* a small water-pot with a spout, chiefly used by Muslims.



বদলী *a.* exchanged, in exchange for; *s.* a substitute.

বধু *v.* to kill; *s.* killing, destruction.

বন *s.* a forest. বনজাত *a.* grown in a forest, wild (fruits, etc.).

বনভোজন *s.* a picnic.

বন্দ *s.* an embankment; *a.* closed.

বন্দোবস্ত *s.* a settlement, arrangement, provision.

বন্ধু *s.* a friend.

বয়স *s.* age.

বরফী *s.* a sweetmeat.

বরাং *s.* an assignment of money, a warrant, cheque, order.

বরাবর *a.* even, level, equal; *ad.* equally, like to.

বরুখাত *ad.* (corrupted from Pers. برخاست arisen, removed) dismissed from a post or appointment.

বর্তমান *a.* present, existing; *ad.* at present.

বশ *s.* power, control. বশ করিতে to get under one's control, to manage, (vulgo) to twist round one's finger.

বস *v.* to dwell, sit.

বসতি *s.* a dwelling-house, habitation.

বাহুর *s.* (Pers. بهادر brave) an epithet added to the name and titles of great men, meaning anything grand or bombastic the reader pleases.

বহু *a.* much, many; *ad.* very, exceedingly. বহুবিশ of many kinds. বহুসংখ্যক *a.* numerous.

বা *conj.* or.

বাঁচ *v.* to survive, escape, live.

বাঁটোয়ারা *s.* (Hind. بٹوار) the partition of an estate between the several shareholders.

বাঁধ *v.* to bind, fasten, shut up.

বাক্স *s.* (the English word) box.

বাকী *a.* (Ar. باقی) remaining, the rest.

বাক্য *s.* a word, sentence.

বাগ *s.* (properly বাঘ) a tiger.

বাগান *s.* a garden.

বাচ *a.* expressible, describable.

বাজিআশি *s.* (corrupted from Pers. باز یافت found again) a law term implying land resumed and assessed to land revenue.

বাটা *s.* a box for holding betel.

বাটা *s.* a house.

বাড় *v.* to grow, increase.

বাড়ী *s.* a house.

বাদী *s.* plaintiff, complainant.

বাত *s.* music.

বাধ্ *v.* to hinder, prevent.

বাপ *s.* father, (a Hindustani word) used as an interjection of pain or surprise. বাপরে O father!

বাবৎ *ad.* (Ar. بابت) on account of.

বাবা *s.* an old man; (in nursery language) a child.

বাবু *s.* a respectable person, a title applied to all natives of respectable position, equivalent to 'Mr.'

বাবুজানা *a.* gentlemanly, like a gentleman.

বাম *a.* left (hand).

বারিবিহজ *s.* a waterfowl.

বারেণ্ডা *s.* a verandah.

বারগুয়ারী *s.* a Hindu festival at which life-size figures made of clay and painted are exhibited.

বালক *s.* a boy.

বালিকা *s.* a girl.

বাসস্থান *s.* dwelling-place; residence.

বাসা *s.* a lodging, bird's nest.

বাহির *ad.* without, outside.

বিকট *a.* distorted, awry.

বিগলিত *a.* dropping, dripping, watering.

বিঘা *s.* a measure of land, usually about  $\frac{1}{4}$  of an acre.

বিচার *s.* investigation, decision, judgment.

বিচিত্র *a.* variegated, various.

বিছানা *s.* bed-clothes, bedding, anything spread for sitting on.

বিজ্ঞ *a.* wise, learned.

বিদায় *s.* (Ar. بَداع farewell) dismissal, farewell, taking leave.

বিদিত *a.* known.

বিধবা *s.* a widow.

বিধা *s.* manner, form, rule. বিধায় in the capacity or quality of.

বিধাতা *s.* God, the Ruler of the world; Providence.

বিনামদার *s.* (Pers. بی نام دار) one who lends his name to another for transacting some business. Properly বেনামদার.

বিপদ *s.* calamity, misfortune.

বিবাহ *s.* marriage.

বিবেচনা *s.* discrimination, deciding; deliberating.

বিভাগ *s.* a share, division, portion.

বিরুদ্ধ *a.* opposed, hostile to.

বিলক্ষণ *a.* excellent, special, distinguished.

বিলম্ব *s.* delay.

বিলি *s.* division, allotment.

বিশাল *a.* large, vast, wide.

বিশিষ্ট *a.* excellent, select, special; provided with, possessing.

বিশেষ *s.* speciality; *ad.* especially.

বিষ *s.* poison.

বিষম *a.* irregular, evil, unmanageable.

বিষয় *s.* a thing, object; subject (of discussion).

বিস্তৃত *a.* fit, proper, right.

বন্ধ *v.* to close (the eyes); to extinguish (a light).

বুদ্ধ *v.* to understand.

বুটোদার *a.* flowered, embroidered with flowers or spots.

বুড়ী *a.* old.

বুধবার *s.* Wednesday.

বৃক্ষ *s.* a tree.

বৃত্তান্ত *s.* circumstances, detail of particulars, information.

বেগ *s.* haste, speed, impetus.

বেটা *s.* a son, (contemptuously) a fellow.

বেড়া *v.* to walk.

বেলা *s.* time, the time of day or night.

বৈঠকখানা *s.* a reception-room, the outer room of a house in which visitors are received.

বৈরাগী *s.* a religious mendicant or devotee.

বোধ *s.* the understanding, intellect.

বোল *v.* (also written বল) to speak.

যক্তি *s.* a person, individual.

যতীত *a.* past, gone, excepted; *ad.* except.

যবহার্য *a.* used by, appropriated to.

যয় *s.* expenditure.

যয়ী *a.* expensive, lavish, extravagant.

যন্ত *a.* distressed, agitated, annoyed.

## ড

ডগিনী *s.* a sister.

ডয় *a.* good, respectable. ডয় লোক the respectable people of a place, gentry.

ডয়ামন *s.* a well-to-do person's house and its surroundings.

ডয় *s.* fear.

ডয় *v.* to fill; *a.* full, complete.

ডয়ী *a.* full.

ডাই *s.* a brother.

ভাগিনেরী *a.* a sister's daughter.  
 ভাঙ্গ *v.* to break; *s.* hemp, used  
 for smoking.  
 ভাত *s.* boiled rice.  
 ভাব *v.* to think, reflect, consider.  
 ভার *s.* burden, responsibility.  
 ভারপ্রাপ্ত *invested with powers, exercising the functions (of a post), authorized to act.*  
 ভারী *a.* heavy, momentous, important.  
 ভাৰ্জী *s.* a wife.  
 ভাল *a.* good.  
 ভিক্ষা *s.* alms, begging.  
 ভিজে *a.* wet, damp.  
 ভিতরে *ad.* within, inside.  
 ভিন্ন *a.* separate, distinct.  
 হুত *a.* eaten; comprised in, included in.  
 হুড়হুড় *v.* to whisper, bubble up.  
 হুই *s.* the earth; land, ground.  
 হুভাগ *s.* a portion of land, a tract, area, field, plot.  
 হুমি *s.* earth; land.  
 হুরহুরা *a.* smelling of, reeking with.  
 হুতা *s.* a servant. হুতাবর্গ the servants (collectively).  
 ভেরী *s.* a trumpet.

ভৌ *s.* sound imitating a loud noise.

ভোগ *s.* enjoyment, fruition.

ভোর *s.* early morning; dawn, daybreak (or even earlier).

ভ্রাতা *s.* brother.

## ম

মঞ্জুর *a.* (Ar. منظر, seen, looked at) approved, sanctioned.

মটর *s.* a pea, pease.

মণ্ডল *s.* a circle. মণ্ডলাকার circular.

মত *s.* a method, way; *ad.* like, in the same way as.

মতন *s.* a manner; *ad.* like, such as.

মত্ত *a.* drunken.

মদ *s.* spirits or any intoxicating liquor; drunkenness.

মধু *a.* sweet; *s.* honey. মধুপান drinking honey.

মধুকর *s.* a bee.

মধ্য *a.* middle. মধ্যস্থল *s.* centre, middle place. মধ্যস্থিত placed or standing in the middle or between.

মধ্যে *ad.* in the middle, between.

মন *s.* the mind.

মনাস্কর *s.* difference of opinion, disagreement, quarrel.

মনোরঞ্জন *s.* delighting the mind, pleasure.

মনোহর *a.* ravishing the heart, delicious.

মন্দ *a.* slow, bad, vile.

মমতা *s.* appropriation, attachment, affection.

মর্ *v.* to die.

মর্ম *s.* the heart, mind; the pith of a subject, meaning, point.

মর্মর *s.* marble.

মল *s.* dirt, filth; an anklet.

মহকুমা *s.* (Ar. *محكمة*) a court of justice.

মহল *s.* (Ar. *محل*) place of alighting) a dwelling-place, palace.

মহলা *s.* (from preceding) a quarter or ward of a town.

মহা *a.* great, large (chiefly used in composition).

মহাজন *s.* (lit. great man) a money-lender.

মহাপাতক *s.* a great or heinous sin.

মহাপাপ *s.* *id.*

মহামহিম *a.* (lit. great greatness) one of the terms of exaggerated respect used in address-

ing a great man, meaning according to taste.

মহাল *s.* (plur. of মহল) an estate; a department of Government (in this sense it is nearly obsolete).

মহাশয় *s.* a gentleman, (as a title) Sir.

মহিমাসাগর *s.* Ocean of Greatness, title used in petitions etc.

মা *s.* mother.

মাচা or মাচান *s.* a platform, scaffolding, raised stage.

মাছ *s.* a fish.

মাতা *s.* (corruptly for মাথা *q.v.*); mother.

মাত্র *ad.* only, merely.

মাথা *s.* the head, top.

মান *s.* honour, reverence, esteem; rank.

মানব *s.* a man, human being.

মানস *s.* wish, desire.

মাছুষ *s.* man, person.

মায়ী *s.* illusion, delusion, deception; infatuation.

মর্ *v.* to kill, beat.

মারপিট *s.* (Hind. *मारपीट*) a beating, an assault.

মারিফত *ad.* (Ar. *معرفت*) through, by means of.

মারফতদার *s.* an agent, intermediary.

মারুত *s.* the wind.

মাল *s.* wealth, property; goods and chattels.

মালিক *s.* (Ar. مالك) owner, proprietor (chiefly used of land-holders).

মালিকী *a.* proprietary (rights).

মাস *s.* a month.

মাসী *s.* maternal aunt.

মাসীত *a.* descended from a maternal aunt, a cousin on the mother's side.

মিল্ *v.* to join; to agree with, meet; to be obtained.

মিলান *s.* comparison, reconciling, checking (accounts etc.).

মিষ্টে *a.* sweet.

মিসি *s.* a powder used to stain the teeth; sulphate of copper.

মুই *pron.* I.

মুকদ্দমা *s.* (Ar. مقدم) a lawsuit, a case; an affair generally.

মুখ *s.* the mouth; the face.  
মুখভঙ্গ distorting the face, making a grimace.

মুড়া *s.* the end, top, or bottom of a cloth or other article; a border.

মুতানিকা *a.* (Ar. متعلق) attached to, dependent on, connected with.

মুদ *v.* to fill up, shut (the eyes).

মুর্থ *s.* a fool.

মূল *s.* a root; the root of a matter. মূলে by reason of, by means of.

মূল্য *s.* price, cost, value.

মৃৎপয় *a.* made of clay.

মৃত *a.* dead.

মেয়ে *s.* a woman; a female child.

মেরোয়া *a.* desperate, reckless.

মের্জাই *s.* (Pers. مرزای princely!) a short jacket.

মোটা *a.* thick, fat.

মোছক *a.* (corrupted from Ar. موصوف praised) the aforesaid.

মোজ্জে *s.* (Ar. موزع) a village (a term of revenue law).

ময়াদ *s.* (corrupted from Ar. ميعاد) a period of time, usually the period allowed by law for certain acts. (More correctly মীয়াদ.)

য

যখন *ad.* when.

যথা *ad.* as, like as, for instance.

যদি *ad. if.* যদিও *even if, al-*  
*though.*

যা *v. to go.*

যাত্রা *s. pilgrimage; play-acting,*  
*theatrical representation.*

যিনি *pron. whosoever.*

যে *pron. who, which.*

যেন *ad. wherefore, whereby.*

যেমন *ad. such as, like as.*

যোগাযোগ *s. machination, con-*  
*trivance, connivance, collu-*  
*sion.*

যোথ *a. suitable; liable to, capa-*  
*ble of.*

## র

রকম *s. (Ar. رقم) a mark, a number,*  
*numeral; a fractional share;*  
*a manner, method.*

রক্ত *a. red; s. blood. রক্তবর্ণ*  
*blood-coloured, crimson.*

রঙ্গ *s. paint, dye, colour.*

রত্ন *s. a jewel, anything valuable,*  
*a prize.*

রান্না *s. cooking. রান্নাশালা*  
*cook-house.*

রমণীয় *a. delightful, beautiful,*  
*enjoyable.*

রমজান *s. (Ar. رمضان) the ninth*  
*month of the Mahommedan*  
*year, during which all good*

Musulmans fast in the day-  
time.

রাঁধ *v. to cook.*

রাক্ষস *s. a demon, fiend.*

রাখ *v. to keep, preserve; to put,*  
*place.*

রাগান্বিত *a. enraged, angry.*

রাত and রাত্রি *s. night. রাতে* *ad.*  
*at night.*

রাশি *s. a heap; quantity.*

রিপোর্ট *s. (the English word)*  
*report.*

রীতি *s. custom, precedent, man-*  
*ner, method. রীতিমতে in due*  
*and customary manner.*

রুমাল *s. (Pers. رومال) a pocket-*  
*handkerchief.*

রূপ *s. form, beauty.*

রূপা *s. silver.*

রুবকারী *s. (Pers. روبكاري) an*  
*official proceeding, stating cir-*  
*cumstances or facts and giving*  
*orders thereon.*

রে *interj. ho! hi! a contemptuous*  
*mode of address.*

রেইল *s. (the English word) rail;*  
*railings, railway.*

রেসম *s. (Pers. ریشم) silk.*

রোধ *v. to stop, hinder, obstruct.*

রোদন *s.* weeping.

রোপিত *a.* planted.

### ল

ল *v.* to take (inf. লওন).

লক্ষ্মীবন্ত *a.* fortunate, successful, prosperous.

লগ্ন *a.* adjacent to.

লম্বিত *a.* hanging down.

লা *s.* (rustic for বা) a boat.

লাগ্ *v.* to stick to, be attached to, belong to; to touch, adhere.

লাজল *s.* a plough.

লিখ্ *v.* to write.

লুই *s.* a blanket, garment made of flannel.

লেখা *s.* writing.

লোক *s.* the world, a person, (pl.) people, folk.

লোচন *s.* the eye.

লোলা *s.* hanging loosely, swinging to and fro.

লোহা *s.* iron.

### শ

শত *a.* a hundred.

শত্রু *s.* an enemy.

শব্দ *s.* a word.

শব্দিত *a.* echoing or resounding with words or noisy talk.

শলিতা *s.* the wick of a lamp.

শস্ত্র *s.* arms, weapons.

শাক *s.* a vegetable, herb.

শালা *s.* 1. a brother-in-law, a common term of abuse; 2. (from Portuguese *sala*, a hall) a hall, large room, saloon.

শাস্তি *s.* discipline, punishment.

শাস্ত্র *s.* a book, the sacred writings of the Hindus.

শিখ্ *v.* to learn. শিখা *v.* to teach.

শিবরাত্রি *s.* the night of the 14th of Magh (dark half) sacred to Shiva.

শিরোধার্য *a.* placed on the head (in token of respect), obeyed.

শিরোনাম *s.* the heading of a letter.

শ *v.* to lie down to sleep.

শুভ *a.* pure, clean, upright.

শুভচারিণী *a.* a virtuous, chaste woman.

শ্রব্ *v.* to hear.

শুভ *a.* auspicious, fortunate.

শুভক্ষণ *a.* an auspicious moment.

শূন্য *a.* empty, free from.

শেষ *s.* the end; a remainder.

শোক *s.* grief, sorrow.



শোভা *s.* splendour, lustre, glory.  
 অন্ধা *s.* faith, belief; respect.  
 শ্রবণ *s.* hearing.  
 আশ্বিন *s.* a month comprising half of July and half of August.  
 প্রিয়তম *a.* illustrious, prosperous, fortunate; a title given to persons of respectable position.  
 ত্রিন *a.* much the same as the preceding; also used as a title.

ঘ

ষোল *a.* sixteen.

জ

সপ্তয়া *s.* a quarter more than any number, e.g. সপ্তয়া তিন three and a quarter.  
 সংবাদ *s.* news, information.  
 সংযমন *s.* restraint, control.  
 সংযমিত *a.* restrained, controlled.  
 সংশোধন *s.* purification, cleansing; rectifying, correcting.  
 সংসর্গ *s.* intimacy, association, familiarity, society.  
 সংসার *s.* the world, worldly state or condition.  
 জক *s.* a kind of singers.  
 সকল *a.* all, the whole.  
 সকালে *ad.* early in the morning.

সখি *s.* a friend.  
 সঙ্কল্প *s.* a ceremony; a contrivance; a thought.  
 সঙ্কান্ত *a.* passed over; relating to.  
 সঙ্কুশ *a.* agitated, tossed.  
 সম্ভতি *s.* society; means, income.  
 সঙ্গী *s.* a companion, friend.  
 সঙ্গে *ad.* together with.  
 সঙ্কন *s.* a good man.  
 সংসার *s.* communication, contagion.  
 সতেজ *a.* vigorous; sharp, keen.  
 সদর *a.* (Ar. صدر) chief, principal.  
 সধবা *s.* a woman whose husband is living; opposed to বিধবা a widow.  
 সন্তান *s.* a son; offspring.  
 সন্তুষ্ট *a.* contented, satisfied.  
 সন্ধান *s.* search.  
 সময় *s.* time, season, opportunity.  
 সমর্পণ *s.* entrusting, making over to.  
 সমস্ত *a.* all, whole, entire, complete.  
 সমাকুল *a.* agitated.  
 সমাচার *s.* news, information.  
 সমুদয় *a.* all, complete; the whole.

সম্পত্তি *s.* wealth, property, prosperity.

সম্পাদ *s. id.*

সম্পাদন *s.* producing, accomplishing, effecting.

সম্ভরণ *s.* withdrawing, concealing.

সম্বোধন *s.* calling to, addressing.

সম্মত *a.* approved, consented to.

সম্মুখ *ad.* in front of; opposite to.

সরকার *s.* (Pers. سرکار) government.

সরাসরী *a.* summary, superficial.

সরীফ *s.* (Ar. شريك) a partner, shareholder.

সরোবর *s.* a lake.

সর্ব *a.* all.

সর্বদা *ad.* always.

সর্বনাশ *s.* total destruction, utter ruin.

সলিল *s.* water.

সসপাশ *s.* (the English word) suspend.

সহ *v.* to bear, endure, suffer.

সহোদর *s.* a brother.

সাহিব *s.* (Ar. ساکن) resident, inhabitant. (Often corruptly written সাহিব.)

সাক্ষাৎ *ad.* in presence of.

সাক্ষী *s.* a witness.

সাগর *s.* the sea, ocean.

সাজা *v.* to arrange, set in order; (euphemistically for) tutor a witness.

সাজা *s.* (Pers. سزا) punishment.

সাত *a.* seven.

সাথ *ad.* with, attended by, accompanied by.

সাদা *a.* (Pers. سادہ) white.

সাধ *v.* to accomplish, effect.

সাধ্য *a.* possible, able, attainable; *s.* an object to be accomplished, power, ability.

সাবেক *a.* (Ar. سابق) former, old, ancient, former.

সামগ্রী *s.* collection of goods.

সারস *s.* a crane.

সারি *s.* a row, range, line.

সার্থক *a.* efficacious.

সাল *s.* (Pers. سال) a year; used principally in writing dates.

সাহসে *ad.* boldly, rashly.

সাহেব *s.* (Ar. صاحب) owner, lord) Master, a title applied to Englishmen in India.

সিংহ *s.* a lion.

সিঁদ *s.* a hole dug through a wall by burglars; a burglary.

সিঁকি *s.* a four-ana piece.

সিঁদু *s.* success; an intoxicating preparation of opium.

- সিপাহী *s.* (Pers. سپاهی) a soldier.  
 সীমন্ত *s.* the parting down the middle of a woman's head.  
 সীমন্তদেশ that part of the head where the hair is parted.  
 স্বকুসুম *a.* having beautiful flowers.  
 স্বখ *s.* happiness.  
 স্বখী *a.* happy.  
 স্বখ্যাতি *s.* good name, reputation, fame.  
 স্বনির্মিত *a.* well built.  
 স্বন্দরী *a.* a beautiful woman, a woman in general.  
 স্ববাক্য *s.* kind speech.  
 স্ববিধ *a.* easy, comfortable, suitable.  
 স্বস্থির *a.* firm, composed (in mind), healthy (in body).  
 সূত্র *s.* a thread, series; an axiom.  
 সূত্রে consequently.  
 সৃষ্ট *a.* created.  
 সে, সেই *pron.* he, she, it.  
 সেখানে *ad.* there.  
 সেবাইত *s.* worshipper.  
 সের *s.* a weight, about 2 lbs. avoirdupois.  
 সেলাই *s.* sewing.  
 সোণা *s.* gold.
- সোপান *s.* a ladder, staircase.  
 সোপানারোহন ascending by a staircase.  
 সোবেরাত *s.* (corrupted from Pers. شب برات *Shab-i barāt* or night of offerings) a Mahomedan festival held on the 14th of Shaban.  
 সৌরভ *s.* fragrance.  
 শুক *a.* made rigid, struck speechless with amazement.  
 স্ত্রী *s.* a woman.  
 স্থান *s.* a place.  
 স্থায়ী *a.* permanent, staying.  
 স্থির *a.* firm, steady.  
 স্নান *s.* bathing.  
 স্নেহ *s.* love, affection.  
 স্বত্ত্ব *s.* 1. existence, being; 2. right, title, possession, property. স্বত্ত্বান *masc.* a right-ful possessor. স্বত্ত্ববতী *fem. id.*  
 স্বভাব *s.* nature, disposition, natural tendency.  
 স্বভাবজ *a.* self-grown, wild (trees or plants).  
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 স্বর্ণ *s.* gold.  
 স্বাদ *s.* taste, flavour.  
 স্বাধীন *a.* independent.  
 স্বামী *s.* lord, master; husband.

স্বার্থ *s.* one's own object. স্বার্থ-  
সাধন accomplishment of one's  
own object.

স্বীকার *s.* confession.

## হ

হ *v.* to be (inf. হওন).

হংস *s.* a goose.

হজম *s.* (Ar. هضم digestion) digest-  
ing, (met.) embezzling.

হঠাৎ *ad.* suddenly, unexpectedly.

হর্ম্য *s.* a palace. হর্ম্যভল floor of  
a palace.

হাঁকাহাঁকি *s.* a calling and driving,  
hurrying, bustling.

হাঁড়ি *s.* a cooking-pot.

হাকিম *s.* (Ar. حاكم) a ruler, go-  
vernor; judge, magistrate.

হাকামা *s.* (more correctly হাকামা  
from Pers. هنگامه meeting) a  
hostile encounter, an affray.

হাট *s.* a weekly market.

হাত *s.* the hand.

হাল *s.* (Ar. حال) state, condition;  
*ad.* at present.

হাস্য *s.* laughter.

হিংসা *s.* harm, injury.

হিসাব *s.* (Ar. حساب) accounts,  
calculation, reckoning.

হঁকা *s.* a pipe, a *hookah*.

হুকুম *s.* (Ar. حكم) order, command.

হাজুর *s.* (Ar. حضور presence) the  
presence of a great man, used  
as a respectful address to  
judges, magistrates, and other  
high officials, equivalent to  
'your honour,' 'your worship,'  
etc.

হড়াহড়ি *s.* noise of a crowd,  
tumult.

হৃদয় *s.* the heart.

হেতু *s.* cause, reason.

হেতুবাদ *s.* a statement of reasons,  
preamble.

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THE END.

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শোভা *s.* splendour, lustre, glory.  
 অস্থা *s.* faith, belief; respect.  
 শ্রবণ *s.* hearing.  
 আৰণ *s.* a month comprising half of July and half of August.  
 ঐহক *a.* illustrious, prosperous, fortunate; a title given to persons of respectable position.  
 ঐন *a.* much the same as the preceding; also used as a title.

য

ষোল *a.* sixteen.

জ

সওয়া *s.* a quarter more than any number, e.g. সওয়া তিন three and a quarter.  
 সংবাদ *s.* news, information.  
 সংযমন *s.* restraint, control.  
 সংযমিত *a.* restrained, controlled.  
 সংশোধন *s.* purification, cleansing; rectifying, correcting.  
 সংসর্গ *s.* intimacy, association, familiarity, society.  
 সংসার *s.* the world, worldly state or condition.  
 সঙ্ক *s.* a kind of singers.  
 সঙ্কল *a.* all, the whole.  
 সকালে *ad.* early in the morning.

সখি *s.* a friend.  
 সঙ্কল্প *s.* a ceremony; a contrivance; a thought.  
 সঙ্কান্ত *a.* passed over; relating to.  
 সঙ্কুশ *a.* agitated, tossed.  
 সঙ্কতি *s.* society; means, income.  
 সঙ্গী *s.* a companion, friend.  
 সঙ্গে *ad.* together with.  
 সঙ্কন *s.* a good man.  
 সংসার *s.* communication, contagion.  
 সতেজ *a.* vigorous; sharp, keen.  
 সদর *a.* (Ar. صدر) chief, principal.  
 সধবা *s.* a woman whose husband is living; opposed to বিধবা a widow.  
 সন্তান *s.* a son; offspring.  
 সন্তুষ্ট *a.* contented, satisfied.  
 সন্ধান *s.* search.  
 সময় *s.* time, season, opportunity.  
 সমর্পণ *s.* entrusting, making over to.  
 সমস্ত *a.* all, whole, entire, complete.  
 সমাকুল *a.* agitated.  
 সমাচার *s.* news, information.  
 সমুদয় *a.* all, complete; the whole.

সম্পত্তি *s.* wealth, property, prosperity.

সম্পদ *s. id.*

সম্পাদন *s.* producing, accomplishing, effecting.

সম্ভরণ *s.* withdrawing, concealing.

সম্বোধন *s.* calling to, addressing.

সম্মত *a.* approved, consented to.

সম্মুখ *ad.* in front of; opposite to.

সরকার *s.* (Pers. سرکار) government.

সরাসরী *a.* summary, superficial.

সরীক *s.* (Ar. شريك) a partner, shareholder.

সরোবর *s.* a lake.

সর্ব *a.* all.

সর্বদা *ad.* always.

সর্বনাশ *s.* total destruction, utter ruin.

সলিল *s.* water.

সমপণ্ড *s.* (the English word) suspend.

সহ্ *v.* to bear, endure, suffer.

সহোদর *s.* a brother.

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সিঁথ *s.* a hole dug through a wall by burglars; a burglary.

সিহি *s.* a four-ana piece.

সিহি *s.* success; an intoxicating preparation of opium.

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 সীমন্তদেশ that part of the head where the hair is parted.  
 স্কুহ্ম *a.* having beautiful flowers.  
 স্বখ *s.* happiness.  
 স্বখী *a.* happy.  
 স্বখ্যাতি *s.* good name, reputation, fame.  
 স্থনির্মিত *a.* well built.  
 সন্দরী *a.* a beautiful woman, a woman in general.  
 স্ববাক্য *s.* kind speech.  
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 সৃষ্ট *a.* created.  
 সে, সেই *pron.* he, she, it.  
 সেখানে *ad.* there.  
 সেবাইত *s.* worshipper.  
 সের *s.* a weight, about 2 lbs. avoirdupois.  
 সেলাই *s.* sewing.  
 সোণা *s.* gold.

সোপান *s.* a ladder, staircase.  
 সোপানারোহন ascending by a staircase.  
 সোবেরাত *s.* (corrupted from Pers. شب برات *Shab-i barāt* or night of offerings) a Mahomedan festival held on the 14th of Shaban.  
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 স্বৰ্ণ *s.* gold.  
 স্বাদ *s.* taste, flavour.  
 স্বাধীন *a.* independent.  
 স্বামী *s.* lord, master; husband.

স্বার্থ *s.* one's own object. স্বার্থ-  
সাধন accomplishment of one's  
own object.

স্বীকার *s.* confession.

## হ

হ *v.* to be (inf. হওন).

হংস *s.* a goose.

হজম *s.* (Ar. هضم digestion) digest-  
ing, (met.) embezzling.

হঠাৎ *ad.* suddenly, unexpectedly.

হর্ম্য *s.* a palace. হর্ম্যভল floor of  
a palace.

হাঁকাহাঁকি *s.* a calling and driving,  
hurrying, bustling.

হাঁড়ি *s.* a cooking-pot.

হাকিম *s.* (Ar. حاكم) a ruler, go-  
vernor; judge, magistrate.

হাঙ্গামা *s.* (more correctly হাঙ্গামা  
from Pers. هنگامه meeting) a  
hostile encounter, an affray.

হাট *s.* a weekly market.

হাত *s.* the hand.

হাল *s.* (Ar. حال) state, condition;  
*ad.* at present.

হাস্য *s.* laughter.

হিংসা *s.* harm, injury.

হিসাব *s.* (Ar. حساب) accounts,  
calculation, reckoning.

হঁকা *s.* a pipe, a *hookah*.

হুকুম *s.* (Ar. حكم) order, command.

হুজুর *s.* (Ar. حضور presence) the  
presence of a great man, used  
as a respectful address to  
judges, magistrates, and other  
high officials, equivalent to  
'your honour,' 'your worship,'  
etc.

হড়াহড়ি *s.* noise of a crowd,  
tumult.

হৃদয় *s.* the heart.

হেতু *s.* cause, reason.

হেতুবাদ *s.* a statement of reasons,  
preamble.

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স্বার্থ *s.* one's own object. স্বার্থ-  
সাধন accomplishment of one's  
own object.

স্বীকার *s.* confession.

## হ

হ *v.* to be (inf. হওন).

হংস *s.* a goose.

হজম *s.* (Ar. هضم digestion) digest-  
ing, (met.) embezzling.

হঠাৎ *ad.* suddenly, unexpectedly.

হর্ম্য *s.* a palace. হর্ম্যতল floor of  
a palace.

হাঁকাহাঁকি *s.* a calling and driving,  
hurrying, bustling.

হাঁড়ি *s.* a cooking-pot.

হাকিম *s.* (Ar. حاكم) a ruler, go-  
vernor; judge, magistrate.

হাঙ্গামা *s.* (more correctly হকামা  
from Pers. هنگامه meeting) a  
hostile encounter, an affray.

হাট *s.* a weekly market.

হাত *s.* the hand.

হাল *s.* (Ar. حال) state, condition;  
*ad.* at present.

হাস্য *s.* laughter.

হিংসা *s.* harm, injury.

হিসাব *s.* (Ar. حساب) accounts,  
calculation, reckoning.

হঁকা *s.* a pipe, a *kookak*.

হুকুম *s.* (Ar. حكم) order, command.

হাজুর *s.* (Ar. حضور presence) the  
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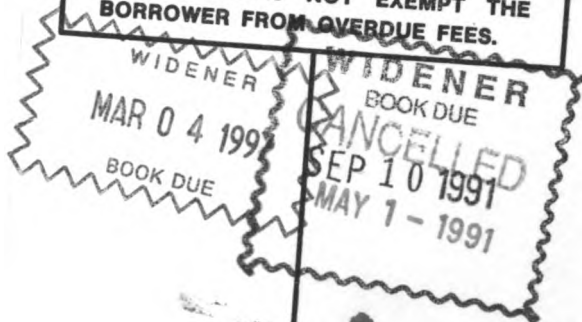








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স্বার্থ *s.* one's own object. স্বার্থ-  
সাধন accomplishment of one's  
own object.

স্বীকার *s.* confession.

## ই

ই *v.* to be (inf. ইত্তম).

ইংস *s.* a goose.

ইজম *s.* (Ar. هضم digestion) digest-  
ing, (met.) embezzling.

ইঠাৎ *ad.* suddenly, unexpectedly.

ইমার *s.* a palace. ইমারত floor of  
a palace.

ইঁকাইঁকি *s.* a calling and driving,  
hurrying, bustling.

ইঁড়ি *s.* a cooking-pot.

ইাকিম *s.* (Ar. حاكم) a ruler, go-  
vernor; judge, magistrate.

ইাকামা *s.* (more correctly ইকামা  
from Pers. هنگام meeting) a  
hostile encounter, an affray.

ইটি *s.* a weekly market.

হাত *s.* the hand.

হাল *s.* (Ar. حال) state, condition;  
*ad.* at present.

হাস্য *s.* laughter.

হিংসা *s.* harm, injury.

হিসাব *s.* (Ar. حساب) accounts,  
calculation, reckoning.

ইঁকা *s.* a pipe, a *hookah*.

ইকুম *s.* (Ar. حكم) order, command.

ইক্বর *s.* (Ar. حضور presence) the  
presence of a great man, used  
as a respectful address to  
judges, magistrates, and other  
high officials, equivalent to  
'your honour,' 'your worship,'  
etc.

ইড়াইড়ি *s.* noise of a crowd,  
tumult.

ইদয় *s.* the heart.

ইহু *s.* cause, reason.

ইহুবাদ *s.* a statement of reasons,  
preamble.

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